Sublime Answers to the Iraqi's Questions

By

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Translation of *Al-Jawāb ar-Rāqi `ala al-Masā'il al-Irāqi*:

Introduction

In the Name of Allah, the Most Gracious, the Most Merciful…

All praise is due to Allah, the One, the Singular, the Unique, and the Absolute! He is the One who does not take a companion or son. I bear witness that there is no God but Allah, the One without partner; the only One qualified (*al-Mukhtass*) with the attributes of perfection; the One in which all attributes of deficiency, likeness, and similitude are removed from!

I bear witness that our master (*sayyid*) Muhammad is His Slave and Messenger sent as the mercy of the worlds and a proof against the deniers! May the peace and blessings of Allah be upon him and his Pure Progeny! As to what follows...

There were a series of questions sent to me from an Iraqi brother, may Allah bless him and guide him towards what He loves and is pleased with. I desired to answer them with much contemplation and preoccupation desirous to advise and guide towards the righteous. It is that which Allah obligates upon the scholars to deliver and make clear.

It is upon Allah that we rely and seek help, clarity, correction, and acceptance. We hope that one is able to mull over, consider, and contemplate what we say.

In the Name of Allah, the Most Gracious, the Most Merciful…

Know, may Allah guide us and it is only You that we believe in, that Allah sent Prophets, may Allah bless them, to the community and past communities as those who give warning and good news. [These] conveyors of good news obeyed Allah with the view of an eternal, everlasting happiness, which is entrance to the Blessed Paradise. Allah made us, you, our parents, and brothers all believers. It is sufficient in describing what Allah, the Exalted, described in His Book saying: {…and there will be found all that the souls might desire, and [all that] thee eyes might delight in. And therein you shall abide forever} (Q. 43:71) and {…and in that [life to come] you shall have all that your souls may desire, and in it you shall have all that you ever prayed for} (Q. 41:31).

Similar is related in the Qur'ān and what is described by His Prophet, peace and blessings be upon him and his progeny, from his statement:

> ((The bricks of Paradise are of gold and silver. Its rocks are of rubies, emeralds, and pearls. Its soil is of musk and saffron. Its rivers are ongoing and its fruits hang [in abundance]. Its birds are compliant. There's no sun or freezing cold, and for every man

there will be 1000 beautiful spouses from its people. They will be with their beautiful wives for 1000 years, and not fatigue or tire. The lower station of the people of Paradise is given to those who will have lunch on it and will start with 10,000 leaves for every leaf . The colours, taste, and smell of the food won't be like the other. When a bird passes a man from the people of Paradise and he desires to eat it, the bird will drop in front of him either cooked or barbecued depending upon what comes to his mind. When a man of Paradise walks between several of its trees and he desires to eat a fruit, the fruit that he desires to eat will fall in front of him. If a heavenly spouse (*h'awra*) was presented to people of earth, it will cover the light of the sun and the people of earth will go into disarray (*fitna*))).

Then, this good news is from obeying Allah and they obey…O Allah, make us among its people! The warning is a warning for anyone who does not answer their call and disobeys Allah will enter the flames of Hell. We seek refuge in Allah from that. It is enough of a description of what Allah described in his statement: {Every time their skins are roasted, We will replace them with other skins so that they will taste the punishment} (Q. 4:56), {They will not live within nor will they die} (Q. 87:13), {…they will drink scalding water that will cut their intestines} (Q. 47:15), {…and they call for relief, they will be relieved with water like murky oil, which burns their faces} (Q. 18:29).

Then, let the seeker know that knowledge is the destination of the seeker. Scientific research is the way to escape from the painful punishment and arriving to the Gardens of Delight. They are not to be tempted by fathers and ancestors that are not guided by Allah and thoughtful insight. But if they are guided by Allah, it is as Joseph, upon him be peace, said: {And I have followed the religion of my fathers, Abraham, Isaac, and Jacob} (Q. 12:38). The Exalted also says: {Those who believe and their descendants that followed them in faith; we will join with them their descendants} (Q. 52:21).

This is the time to embark on the meaning. It is from Allah that we derive benefit, guidance, and reward. We solely rely on Him and He is the best Guardian[1].

The First Issue: What is the difference between the Zaydi school and the 12ers?

<u>I. Imamate</u>

There are many differences between us and them. More importantly, after reviewing and recalling the various proofs between them, we will demonstrate the predominance of the Zaydi school.

The Imamites say that the Imamate is restricted to nine descendants of al-Hussein after him; the first of which being ‘Ali bin al-Hussein[2] and the last of them being Muhammad bin al-Hassan al-Askari[3], who is regarded by them as the awaited Imam Mahdi.

The Zaydis say that the Imamate is restricted to a son of two grandsons [i.e. al-Hassan and al-Hussein] and not restricted to a particular womb. The Zaydis rely upon the *Hadīth* of the Two Weighty

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1 See Q. 3:173

2 He is Imam Zayn al-Abidīn ‘Ali bin al-Hussein (d. 94 AH), the 4th of the divinely ordained imams according to the 12er Shiites.

3 He is Muhammad bin al-Hassan (b. 868 AD). He is regarded by the 12ers as the 12th and final imam who will remain hidden until the End times.

Things (*al-Hadīth ath-Thaqalayn*) and the *Hadīth* of the Ark (*al-Hadīth as-Safīna*). The 12ers also recognize the authenticity of these *hadīth*s. These *hadīth*s are narrated by Shiites and Sunnites. We use these two *hadīth*s as our proofs which are recognized by all of the communities, similar to the statement of the Exalted: {Verily Allah wills to remove from you sin, O People of the House, and purify you thoroughly} (33:33) and {Say: I ask you for no reward but only affection toward the kin} (42:23). This applies to all of the People of the House (*Ahlul Bayt*) and not restricted to the nine descendants of al-Hussein.

The Imamites do not deny that all of the People of the House at a time may be an imam from among their imams; however, they do not say that that imam is included in the Imamate. [According to them] he does not have to establish [his Imamate] or call [people to him]. Even though he established [his Imamate] or called [people to them] with perfect conditions, they say that Imam ar-Riža[4] is included in the Imamate. Then, he is an imam to us because he established [his Imamate] and called [people to him].

We do not claim that their imams called the Imamate to themselves. We don't believe in that and censure them for that. Allah commands us to obey the People of the House and not obey a sect of the Shiites like the command of Allah and the command of His Messenger. The command did not comply with command of their emulation. Whoever calls [to himself] without apparent evidence, then his call is invalid. One does not differentiate right from wrong unless there is evidence. Whether this application pertains to the nine or the other People of the House, there is disagreement.

However, there is no dispute when it comes to them standing against injustice by means of *jihad* and in defence of oneself and one's precious things, while objecting the *jihad* done by the oppressive Umayyads and 'Abbāsids. They pursued and killed under every stone and clay, brutally suppressed opposition and displaced the truthful prospects like the statement of the Prophet, peace and blessings be upon him and his progeny: ((My offspring will be killed and turned from their homes by my community…)).

They call to Allah: {O our people! Respond to the Caller of Allah and believe in him} to {whomever doesn't respond to the Caller of Allah will not cause failure upon the earth} (Q. 46:31-32). Concerning that, the 12er school is contrary to justice and wisdom. This causes the community after al-Hassan al-Askari to neglect commanding the good and forbidding the evil, to not establish the punishments, and to expel the opponents of our time. This is more than 1000 years without them commanding the good and forbidding the evil by struggling till our times (1400 A.H).

This is similar to the words of the Allah, the Powerful and Majestic: {And let there be among you a nation commanding the good and forbidding the evil…} (Q. 3:104), {Those of the children of Israel who were bent on denying the truth have [already] been cursed by the tongue of David and of Jesus, the son of Mary; this, because they rebelled [against Allah] and persisted in transgressing the bounds of what is right. They would not prevent one another from doing whatever hateful things they did: evil indeed was what they were wont to do!} (Q. 5:78-79), {You are indeed the best community that has ever been brought forth for [the good of] mankind: you command the doing of what is right and forbid the doing of what is wrong} (Q. 3:110), {Such of the believers as remain passive other than the disabled - cannot be considered equal to those who strive hard in Allah's cause} (Q. 4:95) How much is in the *sunnah* regarding the urging of that

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[4] He is Imam ar-Riža 'Ali bin Musa (d. 818 AD). According to the 12ers, he is the 8th of the 12 divinely ordained imams.

and threatening the ones who avoid it!

The reason for the disagreement concerning the Great Imam, Zayd bin ‘Ali bin al-Hussein bin ‘Ali bin Abi Tālib[5], Allah’s peace be on them, related to when he came forth and called people to pledge their allegiance and become his Shiites. There were many other people who stopped him and told him: “You are not an Imam!”

He replied: “Well, then who is he [i.e. the Imam]?”

They said: “Your nephew, Ja’far[6].”

He said: “Verily, Ja’far said: ‘He [i.e. Zayd] is the only true Imam. Why don’t you write to him to ask him?”

They said: “The road is severed and we cannot find a messenger except for 40 *dinar*s!”

He said: “Here’s 40 *dinar*s.”

So, they wrote and sent it to him…Then the next day came.

They said: “Verily he has engaged in dissimulation with you!”

He said: “Woe be unto you! How can an imam engage in dissimilation, hide the truth, or be in fear when there is no problem?! You now vow that you will fight with me? I urge that you give the oath of allegiance to me like the oaths of allegiance to ‘Ali, al-Hassan, and al-Hussein, upon them be peace. I urge you to give the oath of allegiance to me with your weapons or, at least, your tongues!”

They said: “We will do nothing!”

He said: “Allah is the Greatest! I swear by Allah, you all are the Rafidites[7] mentioned by the Messenger of Allah in his statement:

> ((After me there will be a people who will reject (*yurfađun*) the *jihad* with the good of the People of my House and they will say that there is no commanding the good or forbidding the evil! They will mimic in the religion and follow their whims…)).”

Al-Hādi[8], upon him be peace, narrated this. Also, in some of the narrations, they had reneged after the oath of allegiance from fear of the Umayyad authority, and they claim these explanations to justify their position. There was no disagreement between Ja’far and Zayd, peace be upon them both. We don’t dispute.

The books of the Zaydis include overwhelming narrations on the authorities of ‘Ali ar-Riža, Musa al-Kādhim, Ja’far as-Šadiq, Muhammad al-Bāqir, Zayn al-‘Abidīn, [this also includes] the sons of the two Hassans [i.e. al-Hassan and al-Hussein] and their ancestors. The Zaydis believe in all of them. We follow them all and make no distinction between any of them and unto Him we have surrendered. If it is a dispute between us and them, we do not make them take from our predecessors and what fills our books with their narrations which are well-known. The community narrated it, and history highlights it.

They narrated on the authority of Ja’far that he claimed that he was Imam. However, we deny this. We actually narrated the opposite view on his authority. This is narrated by the great Imam of Yemen, al-Hādi ila al-Haqq, Yahya bin Hussein bin Qāsim bin Ibrāhīm bin Isma’il bin Ibrāhīm bin al-Hassan bin

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5 He is Imam ash-Shahīd Zayd bin ‘Ali (d. 740 AD). He was killed during a revolt he led against the Umayyads.

6 He is Imam as-Sādiq Ja’far bin Muhammad (d. 765 AD). He is considered the 6th of the 12 divinely ordained imams.

7 The Arabic term for “Rafidites” translates into “Rejectors”; however, since the followers of the 12er school are commonly known as “Rafidites”, we have maintained the term.

8 He is Imam al-Hādi ila al-Haqq Yahya bin al-Hussein (d. 911 AD). He is a Zaydi imam that is one of the central figures in Zaydi theology, law, and thought.

al-Hassan bin ‘Ali bin Abi Tālib. May the peace of Allah be upon them all. He narrated that Ja’far said to Yahya bin Zayd that his father [Zayd bin ‘Ali] conveyed the greeting of peace to him and he responded: “Verily, if I claimed that I was an imam over you, I will be an idolater (*mushrik*)!”

He desired to fight (*yakhrūj*) along with Zayd, but Zayd prevented him. He [i.e. Zayd] said: “Stay with the deprived.” He [i.e. Ja’far] said concerning the killing of his uncle [i.e. Zayd]: “I swear by Allah, Zayd went out [and fought] similar to the going out of ‘Ali bin Abi Tālib, al-Hassan, al-Hussein, and their martyred companions to Paradise. Their followers swayed, doubted them, went astray, and disbelieved in them.”

It is narrated in *al-Hada’iq al-Wirdiyya* that he was sent during the struggle between Muhammad bin ‘Abdullah an-Nafs az-Zakiyya[9] during the first fatality from the ‘Abbasid forces. This involved the fighting of Musa and ‘Abdullah [i.e. the two sons of Imam Ja’far]. May Allah’s mercy be upon both of them. The two of them were present with him in all of his *jihad*s and gave him their oaths of allegiance seeking closeness to Allah by means of that. He asked Abu ‘Abdullah Ja’far bin Muhammad, upon him be peace, about his way and weakness in the reference to what he sent, and afterwards, he went with him.

We can narrated the virtues and praises of Imam Zayd on the authorities of the Prophet, peace and blessings be upon him and his progeny, ‘Ali bin Abi Tālib, al-Hussein, Zayn al-Abidīn, al-Bāqir[10], as-Šadiq, and the sons of al-Hassan. May the prayers of Allah be upon them. We don’t mention it for the sake of brevity.

The 12ers relate an account: “There will be 12 caliphs after me.” This is also related in the books of the *Ahlul Sunnah*. This can be answered from the following points:

First Point: We do not recognize the authenticity of these narrations, and this was never reported by our ancestors[11]. We do not counter the Imamites and *Ahlul Sunnah* except when their narrations do not conform to authenticity, the Qur’ān, and intellect. We narrated on the authority of our ancestors that the one who narrated the affair concerning the 12 was Abu ad-Dawāniq[12]. Allah is sufficient! Then, the one who relies on this is commanded with authorship of this view (*madhhab*) and paid for the story-tellers to narrated this—as narrated by the great Imam ‘Abdullah bin Hamza[13], upon him be peace.

Politics caused this tale to circulate a lot and it underwent distortion and changes. The evil scholars also dispersed these tales among the Shiites. They also tried to apply this doctrine of ease so the people were called to apathy, inactivity, trust, and contentment. So when the members of the People of the House called them to *jihad*, they [the people] avoided and discounted it because they preferred this contentment, security, and ease to death, fear, and disassociation. {But the one who feared the position of his Lord and prevented his soul from the base desires, Paradise will be his refuge} (Q. 79:40-41).

Second Point: These narrations are singularly narrated and obscure (*ahādiya maghmūra)* and a principle of the principles of the religion (*usūl ad-dīn*) cannot be established on it. If it was authentic, the Messenger of Allah, peace and blessings be upon him and his progeny, would have manifested it. Its

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9 He is Imam an-Nafs az-Zakiyya Muhammad bin Abdullah (d. 762). He is a Zaydi imam that led a failed rebellion against the ‘Abbāsids.

10 He is Imam al-Bāqir Muhammad bin ‘Ali (d. 743 AD); the 5th of the 12 divinely ordained imams of the 12ers.

11 The doctrine of 12 imams is also rejected by the Ismai’lis and the Ibađis.

12 This is a common nickname given to ‘Abbāsid caliph, Abu Ja’far al-Mansūr by his enemies, specifically the Shiites.

13 He is Imam al-Mansur Billah ‘Abdullah bin Hamza (d. 614 AH). He is a prolific Zaydi imam who ruled Yemen.

publication would have been similar to the publication of the declaration of 'Ali's authority, upon him be peace; which was among all of the people, like the *Hadīth* of the Pond (*al-Ghadīr*). It [i.e. 'Ali's authority] was proclaimed at the Farewell Pilgrimage (*al-Hajj al-Wada'*) on the Day of Arafat. There is a difference in the Imamite School.

They have different proofs among themselves that have different followers. There exist various disagreements. If they differ among themselves and disbelieve in the successors of others, how can we establish that following one is obligatory for all and we must abandon the others? They do not make their command (*'amr*) apparent [to all] or make their declaration complete insomuch that one cannot deny them. This is something that is too far in obscurity because it implies that the proof (*hujjat*) of Allah is not clearly conveyed and a mystery until the time of Adam, upon him be peace.

Relating to our time, [the Qur'ān says]: {…so that men will not have an argument (*hujjat*) against Allah…} (Q. 4:165) How can we not know these narrations about the sons of the Messenger of Allah, peace and blessings be upon him and his progeny, when they are referred to in the message: {…and warn the nearest of kin} (Q. 26:214)?

Third Point: This is invalidated by the fact that there was no twelve, per se. The entire community (*ummah*), including the 12ers, denies its existence. The 12ers have been unable to demonstrate the existence of the last one and consequently, claim that he disappeared and is in occultation. The one who claims the statement of occultation ascribes a variety of distortions to Allah:

I.) First Type: Tampering and play; because if Allah made an infallible imam for us, we must follow the proof of the successor of the Messenger of Allah, peace and blessings be upon him and his progeny, in everything that he comes with concerning establishing the punishments (*al-hudūd*), collections, and judiciary; as well as, securing the roads and implementing the *jihad*, teaching people the dictates of their religion, and then hide and obscure him afterwards from their era to our era—that is, from the year 260 A.H. to 1415 A.H. until whenever...this would be a demonstration of tampering, and therefore, is not practical.

Ī.) Second Type: Mandating the unbearable (*al-qabīh*[14]); because if Allah mandates us with obedience and adherence to it, as well as selection by guidance, but did not make a way for us to clearly know what is mandated, then this is unbearable.

ĪI.) Third Type: The survival of the community (*ummah*) until this time without an apparent imam is neglect and corruption.

Regarding Allah, this type is the most unbearable because it denotes the statement of occultation. According to our school and their school, Allah cannot commit an unbearable thing. How can it be demonstrated that one is charged to know where this hidden, disappeared imam is? What does this suggest? It is similar to what is said by al-Kulayni: "It is like a king ruling without being seen!"

However, there is always a need for a Prophet. Allah, the Glorified and Exalted, said: {…the seal of the prophets} (Q. 33:40). The Prophet, peace and blessings be upon him and his progeny, (('Ali is to me like Aaron was to Moses, except that there will be no prophet after me)).[15] The necessity for the seal of the

14 In the language of the theologians, a *qabīh* refers to something that cannot exist because its existence contradicts an attribute of Allah.

15 Referred to as "*Hadith al-Manzila*".

Prophets is learned from the religion. Does it suggest that there is no way to know the *Shari`ah*? How can we know it while it was not known? We are charged to demonstrate.

What would be the benefit and wisdom of a hidden imam that has disappeared for more than 1000 years? Is it that he feared that Allah will not protect him from his enemies, and he will not be guarded similar to the way He protected Moses from the designs of the Pharaoh or Abraham from the fire of Nimrod? Or is it that one will take advantage of him? This does not complement the proof of Allah over existence. Or is this negligence on the part of the *Shari`ah*, the disruption of laws, avoiding the commanding of the good and the forbidding of the evil, *jihad*, the establishing of the punishments?

An imam can't be established if he is absent. What would be the benefit and wisdom in his creation and his preparation before such a long period; to seize the opportunity of power with a possible fear of vulnerability and helplessness as playfulness and a pastime? It is impossible for Allah, who is mightier than anything on earth or in heaven, to do something so weak or helpless! This denotes fear of missed opportunities. This is the *sunnah* of Allah from the beginning of what our brothers see and what we see. The Muslims do not accept this call without evidence or proof, as well as appealing to intellect, justice, uniformity, or fairness.

If you know that this is our inherent point that is possible from the narrations that counter what was narrated by the great Imams Ahmed bin Sulayman[16] and 'Abdullah bin Hamza on the authority of 'Ali bin Musa ar-Riža, upon him be peace, who said:

> Verily, Allah the Glorified extracted and nominated 12 rulers from the Children of Israel--Jacob bin Isaac bin Abraham, the Friend, may the peace of Allah be upon them." Then he said: "This is similar to the extraction of 12 rulers from the children of al-Hassan and al-Hussein; six from al-Hassan and six from al-Hussein." Then he said: "Following the six of al-Hassan and al-Hussein, they will never stop. It did not stop after this six because one is commissioned to stop. They are similar to the descendants of the Children of Israel and they are the proof of the Allah on creation. The people of the land were safe and torment was eradicated."

It was a long *hadīth* that we selected from *At-Tuhfat al-Fatimiyya.*

What can we relate regarding the *Hadīth* of Two Weighty Things and the *Hadīth* of the Ark and what these two narrations demonstrate? What can we gather from these two proofs; as well as the significance of the Verse of Purification (*al-Ayat at-Tathir*) and the Verse or Affection (*al-Ayat al-Muwadda*)?

According to the *Hadīth* of the Ark, it is narrated: ((The People of my House are like the ark of Noah. Whoever embarks upon them will be saved and whoever doesn't, will be drowned)).

According to the *Hadīth* of the Two Weighty Things, it is narrated with different wordings. It cannot have different meanings because the Prophet, peace and blessings be upon him and his progeny, did not say it in only one place, and he said it in very clear wording. Its wording is narrated by the Imam of Yemen, al-Hādi ila al-Haqq, upon him be peace, on the authority of the Prophet, peace and blessings be upon him and his progeny, who said:

> ((Verily, I leave you something by which if you hold on to them, you will never go astray

[16] He is Imam Mutawwakil 'ala Allah Ahmed bin Sulayman (d. 1171 AD), the Zaydi imam who unified the Zaydi state in Yemen.

after me: the Book of Allah and my descendants, the People of my House. Verily, the Subtle and Aware will not separate them until they meet me at the Pond)).

The wording ((Verily, I leave for you…)) pertains to the two weighty things (*ath-thaqalayn*), successors (*khalifatayn*), and the two sources of command (*'amrayn*). The wording ((…if you hold on to them…)) refers to adhering to and taking from them and ((you will not go astray…)) means to not go before them or cut them off. Do not take knowledge except from them…It is as the Prophet, peace and blessings be upon him and his progeny, said on the day of *Ghadīr*, the day of *Arafat*, during his journey to *Ta`if*, and on his sick bed to his companions before death entered the room.

Regarding the identity of the People of the House, they are 'Ali, Fātima, the two Hassans [i.e. al-Hassan and al-Hussein] and their offspring. May the peace and blessings of Allah be upon our Prophet and them. Consequently, the Prophet, peace and blessings be upon him and his progeny, at the occasion of the revelation of the verse: {Verily Allah wills to remove from you impurity, O People of the House, and purify you with a thorough purification} (Q. 33:33) came to 'Ali, Fātima, al-Hassan, and al-Hussein; placed them under his cloak; and said: ((O Allah, These are the People of my House! Therefore, remove impurity from them and purify them with a thorough purification!))

The Prophet, peace and blessings be upon him and his progeny, also said: ((The People of my House are like the stars. Whenever a star falls, another rises[17]…)) The Prophet, peace and blessings be upon him and his progeny, also said: ((The stars are a means of safety to the people of the heavens. When the star goes from the sky, it is a promise to the people of the heavens. The People of my House are a means of safety to the People of the earth. When the People of my House go from the earth, it is a promise to the people of the earth)). The Prophet, peace and blessings be upon him and his progeny, said in the *Hadīth* of Two Weighty Things: ((…they will not separate from each other until they reach the Pond)).

The limiting of them in the cloak indicates a lack of inclusion of other relatives and wives. The offspring of the Messenger of Allah is understood by the word "his people" (*ahlihi*) in the language of people. It is demonstrated as an intention to restrict it to mean only them in the two previous *hadīth*s: ((The People of my House are like the stars…)) and ((The stars are a means of safety to the people of the heavens…)). Consequently, the two words for "people" (*al-Al*) and (*al-Ahl*) have the same in meaning and in one tongue; *Al* is a miniaturization of *Ahl.* Also, *Al* refers to one's offspring. Allah, the Exalted, says: {Verily, Allah chose Adam, Noah, the family (*al*) of Abraham, and the family of Imrān over all of creation; offspring one of the other} (Q. 3:33-34). Therefore, the word "offspring" is used.

Charity (*sadaqa*) is prohibited for the Bani Hāshim. The scholars say: It is prohibited for the family of Aqīl, the family of 'Ali, the family of Ja'far, and the family of 'Abbās. There is no doubt that to be of the family of 'Ali means to be his offspring. The same applies to Aqīl, Ja'far, and 'Abbās. All of the scholars implement this and it shows the authenticity of the view that "family" (*al*) refers to one's offspring according to language, custom, and Islamic law.

Sayyid 'Allāma al-Hujjah, Majiddīn bin Muhammad al-Mu`ayyadi, Allah bless him, said in *Lawama' al-Anwār*:

> There is consensus amongst the community (*Ummah*) that what is meant by "offspring" is the five members of the Family of the Prophet, the People of the House, and the

[17] See also sermon 100 in the *Nahjul Balagha* of Imam 'Ali.

descendants. There's no disagreement with that. The only disagreement exits concerning if anyone else is included.

One does not come from the family of ʻAli except through Fātima because, otherwise, they will not be the descendants of the Messenger of Allah, peace and blessings be upon him and his progeny. ʻAli, upon him be peace, is included in the People of the House by designation. There is no use of including the "people" in the offspring and other than them unless it is metaphor and not true. Otherwise, the presumption must be evident. If one desired to enter the children of ʻAli other than through Fātima, then al-Hassan and al-Hussein wouldn't have entered in the cloak. It was enough that ʻAli and Fātima entered the cloak.

If you know this, then Zayn al-Abidīn, al-Bāqir, as-Šadiq, and the rest of the imams of the Imamites could enter. This includes the sons of both al-Hassan and al-Hussein. Whoever enters, enters and whoever leaves, leaves.

Regarding the meaning of the *hadīth*, it shows that they are on the truth because those that follow them are against error for the following points:

First: It was stated that if one was to hold to them that they will never go astray; therefore such a judgment counters the opposite of the judgment.

Second: It is stated that they are on the truth. Allah says: {…and what is after the truth except error?} (Q. 10:32).

Third: It is stated that they are with the Qur'ān and they will never separate from it. It was not given with invalidation. There is no revelation after it from wisdom or praise. There is no doubt that error has occurred after the Qur'ān.

Fourth: There are some narrations that say: ((Do not go before them or you will be destroyed. Do not cut them short or you will be destroyed. Don't teach them because they are your teachers)). The *Hadīth* of the Ark states that the ones who do not follow them will be destroyed. The Verse of Purification [i.e. Q. 33:33] proves that they are on the truth because error is "impurity" (*rijs*). This is similar to the Verse of Affection because Allah says: {you will not find people who believe in Allah and His Messenger having affection for the enemies of Allah and His Messenger} (Q. 58:22). Consequently, when we are commanded to have affection for them, they are not those who are enemies of Allah and His Messenger.

Now, the Imamites know the legitimacy of these verses and that it not only establishes a proof, but it also does not prove, either legally or intellectually, the establishing of anyone other than from the People of the House, upon him be peace. However, it also does not restrict them either.

The establishment of the Imamate amongst them can be proven by the *Hadīth* of the Two Weighty Things also from the following points:

First: He said: ((…leave for you…)) which refers to making successors for them. The Messenger of Allah, peace and blessings be upon him and his progeny, was the judge for his community. It is the successor that appoints successors. That is why the Companions, may Allah reward them, called the imam "Successor to the Messenger of Allah", peace and blessings be upon him and his progeny.

Second: It proves that they and their followers on the truth. It was unanimously agreed that they were designated. Al-Hassan Bin Yahya Bin Hussein Bin Zayd, Imam ʻAbdullah bin Hamza, al-Hussein bin Badr al-Din all narrated it unanimously. It was indeed witnessed. Their Shiites were present at all times. May Allah reward them. They claimed that they were upright. They sought that they will arise or request

the oath of allegiance and they gave them the oath of allegiance. They never placed one over the other. If one was in accordance with knowledge and soundness, then it would have been permissible to erect 1300 in general. They did not recognize the Imamate of Umar bin ‘Abdal-Azīz or others.

Third: It is obligatory for people to obey him in their affairs as well as follow him and help him. If it was obligatory on the People of the House to obey and follow other than them, then it will be obligatory to follow them in that which would be contradictory.

Fourth: According to this *hadīth*, the *Hadīth* of the Ark, and Verse of Purification, they are on the truth and verily, the truth is with them. Allah says: {So, is he who guides to the truth more worthy to be followed or he who guides not until only after he is guided?} (Q. 10:35).

Now, these proofs that we included demonstrate that the People of the House and those that follow them are the saved sect. Then after examining this, the reader of our book is able to judge using the intellect and reflection. This is permissible.

Does this then justify that this blessed offspring that are extracted from pure men and women, as designated by the Qur’ān, counters error and are to be followed? The offspring of the enemies of the Messenger of Allah became Muslims in groups. The enemies of the People of the House were either among their followers; or followed suit and were among the people of the truth.

Allah, the Exalted, says: {Let man consider from what we created him. He is created from a liquid sperm drop; proceeding from the spine and the ribs} (Q. 86:5-7). This verse indicates that man was created from a liquid from the water of the spine of men and ribs of women. Then, the People of the House, upon him be peace, come from the spine of ‘Ali and the ribs of Fātima. Fātima comes from the spine of the Messenger of Allah, peace and blessings be upon him and his progeny, and the ribs of Khadīja. Therefore, the People of the House are from Muhammad, ‘Ali, Fātima, and Khadīja, upon him be peace.

What is your opinion on those who branches away from such a source? Is it intellectually possible for them to be in error and ignorant as well as those that follow them in guidance? They are the strongest of men in enmity to the Messenger of Allah, peace and blessings be upon him and his progeny, by the consensus of the Muslims.

Consequently, Allah legitimizes the prayer upon them [the family of the Prophet] by consensus of the Muslims through ennobling the acts of worship in the five prayers, as well as the other prayers, in the testimony of faith (*tashahhud*)[18]. Allah makes this a great honour. It is a great source of distraction for the people of perversion and error. But I swear by Allah, it is nothing but a firm proof to those with sound intellect.

Further evidence indicates that to them, the Imamate was based on the unanimity of the Companions. The Helpers (*al-Ansār*) and the Emigrants (*al-Muhājirun*) gathered at *Saqīfa,* and a group of them desired to place Sa’d bin Ubāda in charge. The Emigrants later claimed the right of authority belonged to them because they were the tree of the Messenger of Allah, peace and blessings be upon him and his progeny. The Helpers succumbed to this argument; however, Sa’d didn’t. He said that this applies to the Banu Hāshim. He died shortly afterwards and was eliminated from the caliphate.

The Helpers were close and the Emigrants were close. However, if it was viewed that the

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[18] This refers to the statement in the testimony of faith where the person says “O Allah, send your prayers on Muhammad and the family of Muhammad like your prayer on Abraham and the family of Abraham.”

Emigrants were closer, then the People of the House are the closest of all people. {Those who believe and their descendants that followed them in faith…} (Q. 52:21). Then Allah says regarding kin: {And we made in his descendants Prophethood and the Book} (Q. 29:27).

The Prophet, peace and blessings be upon him and his progeny, said:

> ((The one who commands the good and forbids the evil, is from my offspring and he is the caliph of Allah on earth; as well as, the caliph of His Book and the Caliph of the Messenger of Allah, peace and blessings be upon him and his progeny)).

Al-Hādi, upon him be peace, narrated this in *Al-Ahkām,* in the chapter entitled "The Virtues of a Just Imam."

He also narrated on the authority of the Prophet, peace and blessings be upon him and his progeny:

> ((Whoever withholds himself from the call of the People of the House, they should wait for us to stand like the *mathashtaha* between the sword and shield in the way of Allah by his blood)).

It is also narrated by the author of *Al-Muhīt* [i.e. 'Ali bin al-Hussein] concerning the Imamate on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Whoever listens when the People of the House calls them and refuses to accompany them, Allah will fling them to the bottom of Hell)). Al-Hādi narrated this with different wording but same meaning.

Imam Zayd bin 'Ali, upon him be peace, narrated in the previous *hadīth* concerning the Rafidites:

> "They reject the *jihad* with the good of the People of my House! It is as it states in the *hadīth*: ((There are three people that I will intercede for on the Day of Judgment: the one who strikes with the sword on behalf of an imam from my offspring…)) and the *hadīth*: ((The one who fights us in these times will be similar to the one who fights along with the Antichrist (*ad-dajjāl*) when he comes))."

Imam 'Ali, upon him be peace, said in the *Nahjul Balagha*:

> ((Where are those who falsely and unjustly claimed that they are deeply versed in knowledge, as against us, although Allah raised us in position and kept them down, bestowed upon us knowledge but deprived them, and entered us [in the fortress of knowledge] but kept them out. With us guidance is to be sought and blindness [of misguidance] is to be changed into brightness. Surely, the imams will be from the Quraysh. They have been planted in this line through Hāshim. It would not suit others nor would others be suitable as heads of affairs[19])).

There is proof from the statements of the Prophet, peace and blessings be upon him and his progeny: (('Ali is with the truth and the truth is with 'Ali)), ((O Ammār, if people call to you and 'Ali calls to you, follow the call of 'Ali rather than the people)), and ((I am the city of knowledge and 'Ali is its gate. If one desires knowledge, they cannot get it but through the gate)). We can provide many other proofs for example the proof of the Verse of Purification mentioned previously.

The significance of ((I am the city of knowledge…)) as a proof is that the Prophet, peace and blessings be upon him and his progeny, commands us to take knowledge from him and shows us that he

[19] This is in *Nahjul Balagha* sermon #144 under the section: "The Virtues of the People of the House"

does not make mistakes. Consequently, if he can make a mistake, then Allah, the Exalted has shown us an error. This is unbearable, and Allah does not do anything that is unbearable.

It is said: “If we obey the People of the House in the roots [of the religion], it’s not permissible to unquestionably adhere to them (*at-taqlīd*). This is because in the branches [of the religion], every scholar of independent judgment (*mujtahid*) is correct.”

The reply to him is: Obedience is not unquestioned adherence. That which is derived from consensus is not the unquestioned adherence one would give the prophets, may the blessings of Allah be upon them. The same is the case with the People of the House because the evidence has shown that they are on the truth.

Indeed, it is obligatory for us to obey them whether it be in the roots or the branches because the evidence does not differentiate similar to the evidence demonstrated to obey the prophets, may the blessings of Allah be upon them. We do not acknowledge that all of the scholars of independent judgment are correct.

Now, Allah is the One that knows the secrets, the hidden, the smallest details, and what’s hidden in the heart. If we were to know the reality of what is with the Jews and Christians or other sects, we would use it to help us and not follow the indifference of our fathers and ancestors. We will not go astray in following this school (*madhhab*) and there is nothing from this shattered world. We do not want to perish when it perishes. {On that Day it will not profit you in the least [to know] that, since you have sinned [together], you are now to share your suffering [as well]} (Q. 43:39). We do not delude people, stray people when they stray, and carry the burden over our neighbours. {Yet most certainly will they have to bear their own burdens, and other burdens besides their own} (Q. 29:13).

We know of the differences of the community and divisions of the sects. Each sect claims to be on the truth. It was narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, [that it would happen]. All of these narrations are authentic and come from the Book of our Lord and the *Sunnah* of the Messenger of Allah, peace and blessings be upon him and his progeny. It is unanimously accepted by all of the communities that if we found witnesses from the People of the House of the Messenger who were on the truth, it would be obligatory for the community to follow them as was indicated in the previous verses and *hadīth*s.

It is as the Exalted says: {You are indeed the best community that has ever been brought forth for [the good of] mankind: you command the good and forbid the evil} (Q. 3:110). They were made the best of the community because they commanded the good and forbade the evil. We do not find anyone like this offspring that commanded the good and forbade the evil, from the time of ‘Ali bin Abi Tālib to Zayd bin ‘Ali to our time!

Allah says: {Such of the believers as remain passive other than the disabled - cannot be considered equal to those who strive hard in Allah's cause with their possessions and their lives: Allah has exalted those who strive hard with their possessions and their lives far above those who remain passive. Although Allah has promised the ultimate good unto all [believers]; yet, has Allah exalted those who strive hard above those who remain passive by [promising them] a mighty reward} (Q. 4:95).

We do not find anyone like this pure offspring to obey.   May Allah grant them paradise! [The ones who] struggle hard in *jihad* and assist them even to this day, if they find them; from the first of them to the last of them, al-Mahdi, upon him be peace.

Allah says: {Say: "Can those who know and those who do not know be considered equal?"} (Q. 39:9). We do not find anyone like this offspring from the offspring of the Helpers, Emigrants, Abu Bakr, 'Amr, 'Umar, 'Ammār, Abu Dharr, Anas, Sa'd bin Ubāda, or anyone else.

Regarding this offspring: their houses [i.e. families] and children have remained in the world to our time (1415 A.H.). They have had the upper hand and a vast amount of literature. They are better than others at recalling in their books the different schools, its proofs, the replies to their school, and their proofs. They provide their students with the freedom of debate and variety of opinions (*al-astashkārāt*). They promoted the good qualities of asceticism (*az-zuhd*), scrupulousness (*al-wara'*), fasting, prayer (*al-qiyām*), al-Hajj, al-Umra; concern for the poor, orphans, widows; as well as the avoidance of the prohibited (*al-harām*) and perfect piety.

We find among them the apparent performance of miracles (*al-karāmāt*) but not like the miracles (*mu'jizāt*) that are reserved for a prophet. Among them [we find] the Star of the Family of the Messenger, al-Qāsim bin Ibrāhīm[20], the Caller of Allah, concerning causing dates to fall from a roof for a hungry person; anointing the eyes of the blind, making supplication for him, and the blind person immediately sees; and causing the deaf to instantly hear. Among them [we find] the occurrence of rainfall when he was in the desert and he had to make ritual ablution (*wudu*). There was a drought so he turned to the right and left, as well as in front of him and behind him. He made supplication, made ablution, and purified himself while in the desert. The rainfall was abundant and it never lessened.

Among them [we find] a cripple man who asked him [i.e. Imam al-Qāsim] for supplication. He said to him "Stand, by the permission of Allah!" Then the man stood up in front of the spectators. Another example is the beautiful scent that exudes from some of their graves. There's no fragrance like it amongst the colognes and perfumes! It continues [to smell] even nowadays and the fragrance can even be smelled from far way places on specific days!

Among them [we find] that light frequently shines from their graves on the Night of Power (*Laylat al-Qadr*), as well as Friday and Monday nights outside of the month of Ramadan. Many of their supplications were instantly answered, as well as their Shiites and followers. May Allah be pleased with them and increase them in good!

It is known from their people and the examination of their historians that they are the people of truth (*ahl al-Haqq*). If not, then only the book was sent and not the *Sunnah*.

Now, if our refutation is odd, very confusing, the following of whims, or astray, then we should not busy ourselves with the lesson [learnt] or taught for the rest of our lives. Consequently, I do not wish to gain advantage except through eradicating ignorance and the wrath of Allah. They [i.e. ignorance and Allah's wrath] are only avoided through study. Ignorance existed with us before our study and the path to the fire is not averted except through study.

II. Infallibility of the Imams

We now return to where we were and that is the differences between us and the Imamites and what we differ on. They require infallible imams, but we do not require that. Our requirements are simply the following: justice, masculinity, knowledge, piety, effective governance, courage, and generosity. Our

[20] He is Imam ar-Rassi al-Qāsim bin Ibrāhīm (d. 860); he is a jurist, theologian, and one of the pillars of the Zaydi school.

position is that since the safety of the people is necessary, he has to be able to hear, see, and not have his hands tied and thus be forced to compromise, for example. He is also required to be safe from repulsive things (*al-munfarāt*), such as leprosy or stupidity. If he develops any of these conditions, then his eligibility is nullified and he is displaced.

Infallibility, according to us, pertains to the major sins. To them, it pertains to major and minor sins. Our argument is that the prophets, may the blessings of Allah be upon them, are infallible because Allah described them as loathing sin. The Exalted says: {so that Allah might show His forgiveness of all thy faults, past as well as future} (Q. 48:2). He says concerning Moses: {"O my Lord! Verily, I have sinned against myself! Grant me, then, Thy forgiveness!"} (Q. 28:16). He says concerning Jonah: {"There's no Allah but You! Glorified be You! Verily I am from the wrongdoers!"} (Q. 21:87). He says concerning David: {so he asked his Lord to forgive him his sin, fell down in prostration, and turned unto Him in repentance} (Q. 38:24). He says concerning Solomon: {We had tried Solomon by placing upon his throne a [lifeless] body; and thereupon he turned [towards Us]} (Q. 38:34). He says concerning Adam: {Adam disobeyed his Lord and erred} (Q. 20:121).

Infallibility, according to us, is a subtlety (*`a latāf*) and enlightenment in which its owner chooses to avoid the prohibitions and perform the obligations without being coerced. The exception for its owner is what pertains to advantage and virtue; thus, the earning of reward.

According to us, the angels, may the blessings of Allah be upon them, are better than the prophets, may the blessings of Allah be upon them. This is from the statement of Allah, the Glorified and Exalted: {They do not disobey Allah in what they are commanded} (Q. 66:6) and {They do not speak until He has spoken unto them, and [whenever they act,] they act at His behest} (Q. 21:27). He describes the prophets, may the blessings of Allah be upon them, with disobedience like what was mentioned previously. He also says: {Never did the Christ feel too proud to be Allah's servant, nor do the angels who are near unto Him} (Q. 4:172). This demonstrates the highest rank that one could reach.

The Exalted says: {"Your Lord has but forbidden you this tree lest you two become [as] angels, or lest you live forever"} (Q. 7:20) and {Nor do I say unto you, "Behold, I am an angel"} (Q. 6:50).

III. Temporary Marriage (*nikā muta'*)

Another difference between us and them is temporary marriage[21]. We prohibit it based on the narration of Imam Zayd bin 'Ali on the authority of his father, on the authority of 'Ali, upon him be peace, who said: The Messenger of Allah, peace and blessings be upon him and his progeny, forbade temporary marriage in *Khaybar*.

He also narrated on the authority of his father, on the authority of 'Ali, upon him be peace, who said: There's no establishing a marriage except by a guardian (*wali*) and two witnesses; not by a dirham or two *dirham*s and not one day or two days like pouring (*sHaba as-safāh*).

The Exalted says: {Then whoever seeks to go beyond that are transgressors} (Q. 23:7) and {As for the adulteress and the adulterer, flog each of them with a hundred stripes} (Q. 24:2). Consequently, if there's no obedience then the punishment must be applied to the man and woman because all of acts of adultery could be termed as temporary marriage.

[21] Temporary marriage is also forbidden according to the Ismai'lis, Sunnis, and Ibađis.

The Exalted says: {Those who commit immorality of your women, bring against them four witnesses from amongst yourselves} (Q. 4:15). Because one does not know from the witnesses of their obscenity, they could claim that it was temporary marriage. Because of that, witnesses cannot follow that if the testimony is not established. Because they did not know that temporary marriage was from amongst the obscenities. However, if the temporary marriage between a man and woman is without witnesses and a guardian, one does not know whether he is a person that did temporary marriage or adulterer. They may even testify that he is an adulterer. The accuser could not come against the adulterer with four witnesses with this lack of knowledge of the case as testified from this verse. The accuser would falsely expose them using this verse.

The Exalted also says: {And as for those who are unable to marry, let them live in abstinence until Allah grants them sufficiency out of His bounty} (Q. 24:33). If temporary marriage was permissible, it would present it here [as an option] and not command them to be abstinent. It does not [permit temporary marriage] even amongst the poorest of the poor.

He also says: {And as for those of you who, owing to circumstances, are not in a position to marry free believing women, [let them marry] believing slaves} (Q. 4:25). If temporary marriage was permissible, it would not be a proof against the marriage of the community. Consequently, it would produce children who are from owned slaves. Nothing would distinguish these marriages except the condition of fear of constraint (*al-`anat*).

He then says: {It is best for you to remain patient} (Q. 4:25). If temporary marriage was allowed then there would be fear (*khash*) of constraint or no encouragement to patience; otherwise, it's contrary to wisdom and community interest. Its taking place can include many immoralities. Perhaps an unknown, temporary marriage could take place with a woman and another man could come by and do a temporary marriage with her afterwards. This could mix up the people. Perhaps a woman would do a temporary marriage with someone's father after [the temporary marriage is over with] him, or even someone's son [after him]. This would lead to something being unknown. Perhaps the child of a man out of a temporary marriage is a son or daughter, they will not be known or they will not know him. If this occurs, this would be something very strange! Perhaps a girl will marry her father, brother, or nephew. A boy will perhaps marry his sister or someone else that is prohibited for him to marry. The child could be deprived of his father's inheritance and this would be oppression (*dhulm*) against the inheritor. Such occurrences prohibit (*harama*) and defer adultery; the same exists regarding temporary marriage.

The proof for its abrogation and proscription is a narration in the *Amāli* of Ahmed bin 'Isa bin Zayd bin 'Ali that was narrated by Muhammad bin Mansūr al-Murādi, may Allah's mercy be upon him. He said: Muhammad—Ahmed bin 'Isa bin Zayd—Hussein bin Alwān—his father, Khālid—Zayd bin 'Ali—his father—'Ali, upon him be peace, said: "The Messenger of Allah, peace and blessings be upon him and his progeny, prohibited temporary marriage for us during the battle of Khaybar."

It says in *Ar-Rawdh an-Nadhīr*: al-Bukhāri, Muslim, Mu`ayyad Billah, and other texts: on the authority of Mālik—Ibn Shihāb—'Abdullah—Hassan bin Muhammad bin 'Ali—their father—'Ali bin Abi Tālib, upon him be peace, narrated that the Messenger of Allah, peace and blessings be upon him and his progeny, prohibited temporary marriage during Khaybar and the meat of domesticated asses.

Mu`ayyad Billah, upon him be peace, related in his chain of authorities (*isnādihi*) on the authority of 'Abdullah—Hassan—his father—his grandfather—'Ali, upon him be peace, said: "The Messenger of

Allah prohibited (*harama*) temporary marriage of women during Khaybar. He said: ((One does not perform this action except that he is flogged)).”

Al-Bayhaqi includes in his chain of authorities Ilyās bin ‘Amr on the authority of ‘Ali, upon him be peace, who said: “The Messenger of Allah, peace and blessings be upon him and his progeny, prohibited temporary marriage.” It is also related in *Al-Amāli al-Masma Rab as-Sadi’*

In the *Amāli* narrated by Muhammad—al-Qāsim bin Ibrāhīm—Isma’il bin Abi Uwais—Hussein bin ‘Abdullah bin Ďamīrah—his father—his grandfather—‘Ali said: “The Messenger of Allah, peace and blessings be upon him and his progeny, prohibited temporary marriage.” This is also related by at-Tabarāni in his *Awsat*.

At-Tirmidhi narrated on the authority of A’isha who said: “The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Make these marriages in open and in the mosques)). This is also in *at-Takhrīkh*.

Also in the *Amāli* narrated by Muhammad—Muhammad bin Ubaid—on the authority of ‘Abdur-Rahīm bin Sulayman—on the authority of ‘Abdullah bin Umar—on the authority of az-Zuhri—on the authority of Hassan and ‘Abdullah bin Muhammad bin al-Hanifiyya—on the authority of their fathers—‘Ali said to Ibn ‘Abbās during a conversation about the temporary marriage: “The Messenger of Allah, peace and blessings be upon him and his progeny, prohibited it on Khaybar as well [prohibited] the meat of domesticated asses.”

It is also narrated by Muhammad—Muhammad bin Ubaid—Abu Mālik—on the authority of Hajjāj—on the authority of az-Zuhri—Hassan—his brother, Ibn Muhammad bin al-Hanifiyya—on the authority of their father—‘Ali: “The Messenger of Allah, peace and blessings be upon him and his progeny, prohibited (*harama*) temporary marriage of women during Khaybar.”

It is also narrated by Muhammad—Abu Hāshim—on the authority of Yahya bin Yamān—on the authority of Mu`ammar—on the authority of az-Zuhri—on the authority Hassan bin Muhammad—on the authority of ‘Ali: “The Messenger of Allah prohibited temporary marriage of women and the meat of domesticated asses during Khaybar.” This *hadīth* is also related in *[Sahīh] Muslim*.

It is also related by Muhammad bin Mansūr al-Murādi on the authority of the Prophet, peace and blessings be upon him and his progeny, that he prohibited and abrogated it in six different chains of transmission (*turuq*).

It is narrated on the authority of Ibn ‘Abbās that he returned and said: “It is like blood, dead meat (*maytata*), and pork.” This is in 3 different narrations.

Concerning its prohibition, ‘Abdullah bin Hassan narrated that it was held by the People of the House; his son, Muhammad bin ‘Abdullah Nafs az-Zakiyya, Zayd bin ‘Ali, Ja’far as-Šadiq, Qāsim bin Ibrāhīm, and Ahmed bin ‘Isa.

Al-Hādi, al-Qāsim, Ahmed bin ‘Isa, Zayd bin ‘Ali, and Muhammad bin Mansūr narrated: ((There’s no marriage except with a guardian and two witnesses)).

Al-Hādi, al-Qāsim, Muhammad, on the authority of the Prophet, peace and blessings be upon him and his progeny, that he prohibited temporary marriage. Zayd and Ahmed bin ‘Isa narrated this on the authority of ‘Ali, upon him be peace.

Muhammad, in his chain of authority, narrated on the authority of ‘Abdullah bin Muhammad bin Umar bin ‘Ali—on the authority of his father—on the authority of ‘Ali, upon him be peace: “Verily, the

guardian is required for marriage; otherwise, there is no marriage. Whoever marries a woman without the permission of her guardian, the marriage is void."

Muhammad narrated on the authority of Ahmed bin 'Isa, Zayd bin 'Ali, al-Bāqir, Ibn 'Abbās, and 'Ali, upon him be peace: "There's no marriage except with a guardian."

Muhammad, in his chain of authority, narrated on the authority of Ibn 'Abbās and A'isha on the authority of the Prophet, peace and blessings be upon him and his progeny: ((There's no marriage except with a guardian)).

Also, in his chain of authority to al-Bāqir: "The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((There's no marriage except with a guardian and two just witnesses. If there is no guardian, then the sultan is the guardian))."

Also, in his chain of authority to 'Ali: "The Messenger of Allah, peace and blessings be upon him and his progeny, prohibited temporary marriage. There's no marriage except with a guardian and two witnesses."

The *hadīth*: "There's no marriage except with a guardian" is related in five different chains of transmission by an-Nisā'i, Ahmed [bin Hanbal], and Ibn Māja.

Muhammad, in his chain of authority, narrated on the authority of Abu Hurayra: "The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((There's no marriage to a woman with a woman as a guardian and a woman cannot be a guardian of herself))." This is also narrated by Ibn Māja and ad-Daraqutni. This is a proof for the invalidity of temporary marriage because in a temporary marriage, there is no guardian or witnesses.

This is supported by the statements of Allah, the Exalted: {…so, marry them [i.e. the women] with the permission of their people} (Q. 4:25), {Marry the unmarried amongst you} (Q. 24:32), {Do not refuse them to remarry their husbands if they agree to each others' conditions} (Q. 2:232), and {Do not marry the idolaters until they believe} (Q. 2:221). In all of these verses are injunctions for men to marry. Observe how Allah says: {Do not marry the idolaters}. It is a designation for those to marry other than themselves. That is, they are not to marry the women of the idolaters. He also says: {Do not marry the idolatress} (Q. 2:221). This designates a marriage, because marriage is the place of the man to marry himself.

Mu`ayyad Billah says concerning the prohibition of temporary marriage: "It is the statement of all of the Zaydis. The rest of the scholars rumoured regarding its expiration. It was permitted at a time but it invalidated the condition: (meaning that the duration of the designated condition made marriage easier. Allah knows best. This was presented by the author. May Allah protect him!) The Imamites hold that it is permissible (*halāl*)."

IV. Anal Intercourse with Women

Among the differences between us and them is anal intercourse with women. They permit it, and we prohibit it. The evidence that they use is what Allah, the Exalted, delivered to the people of Lot specifically prohibiting anal intercourse with the messengers. Allah punished them with a severe punishment. There's no difference between the anal intercourse with women or men because the error of the prohibition exists concerning both of them. It is a disgusting thing that is injurious. Every aspect has the judgment attached to it.

The prophet Lot, upon him be peace, informed them that they [his daughters] were out of the harm

(*al-adhi'*) of prevention by saying: {"These are my daughters! They are pure for you!"} (Q. 11:78) The Exalted says: {They ask you concerning menstruation. Say: It is a harm (*adha'*), so keep away from the women during menstruation} (Q. 2:222). This explains the prohibition of the state of harm.

He says: {Do not approach them until they are pure. When they have purified themselves, come to them where Allah has ordained for you.} (Q. 2:222). Purity makes them legal. The filthiest of all filth is anal intercourse. Consequently, He says: {…come to them where Allah has ordained for you.} One is cautioned against that, and then the subject does not ordain us in what to give.

The Imam of Yemen, al-Hādi ila al-Haqq, upon him be peace, narrated on the authority of the Messenger of Allah, peace and blessings be upon him and his progeny: ((When a women is given [in marriage], her permission should be sought)).

He also narrated that he said: ((Allah is not ashamed of the truth. One does not enter women through their anuses (*hashush*). The one who enters a woman through her anus disbelieves (*kafara*)). It is also narrated that: ((Allah will not look at the one who enters a woman through her anus)).

It is narrated in the *Bulūgh al-Marām* regarding the commentary on the verses of legislation (*ayātul ahkām*) by Muhammad bin Imam al-Qāsim bin Muhammad: ((Whoever approaches a diviner and believes what they say or enters a menstruating woman or a woman through her anus, disregards (*bara`a*) what Allah revealed to Muhammad)). This is also related by Ahmed, Abu Dawud, at-Tirmidhi, an-Nisā'i, al-Bayhaqi, and Ibn Māja on the authority of Abu Hurayra.

They emphasize its permissibility with the words of the Exalted: {Your wives are as a tillage (*harth*) for you. Go into your tillage any way you please.} (Q. 2:223). But there is no proof of that in this because the word for "a tillage" (*harth*) or "the tillage" (*al-harth*) denotes the planting of seed there. One plants a seed from the front not the back. Consequently, the offspring is planted in the front.

<u>V. The Feet in Ablution (*wudu*)</u>

Another difference between us and them is they say that the feet must be wiped and we say that they must be washed. This is because Allah says: {…wipe their heads and (wash) the feet} (Q. 5:6) with the conjunction connecting [the washing of the feet] with the [washing] of the hands. We narrated this recitation relating to the [washing of the] feet on the authority of our ancestors.

The Great Imam, Zayd bin 'Ali narrated on the authority of his father—'Ali, upon him be peace, —the Messenger of Allah, peace and blessings be upon him and his progeny, made ablution by washing his feet 3 times.

Those are the differences between us and them concerning fiqh. Concerning, the foundation of beliefs (*usūl*), we can only recall a few of the Imamite's beliefs. We will continue, Allah willing, and conclude with the view on intercession (*shafā'a*).

The Second Issue: Regarding the issue of infallibility--Who is infallible?

Concerning infallibility, it was made clear in the section that dealt with Imamate. It concerns the infallibility of the angels, upon him be peace, and is a general application as is evident in the statement:

{They do not disobey Allah in what they are commanded} (Q. 66:6) and {They do not speak until He has spoken unto them, and [whenever they act,] they act at His behest} (Q. 21:27).

Similarly, the prophets, upon him be peace, [are infallible] from committing all of the major sins, and they don't even approach sin. Consequently, since miracles were witnessed from them, their truthfulness is proven. If they were to sin, this would counter what they warned against, which is very confusing (*talbīs*) and deceptive (*taghrīra*). This is unbearable (*qabīh*). Allah, the Exalted, does not do anything unbearable. Allah, the Exalted says: {Say: "We believe in Allah, and in that which has been bestowed from on high upon us, and that which has been bestowed upon Abraham and Ishmael and Isaac and Jacob and ,their descendants, and that which has been vouchsafed to Moses and Jesus; and that which has been vouchsafed to all the [other] prophets by their Lord"} (Q. 2:136). And we know that everything they came with was the truth.

Allah says concerning the Prophet, peace and blessings be upon him and his progeny: {And neither does he speak out of his own desire. That [which he conveys to you] is but inspiration with which he is being inspired} (Q. 53:3-4).

A similar thing is conveyed about 'Ali, Fātima, al-Hassan, and al-Hussein by the words of the Exalted: {Verily Allah wills to remove from you sin, O People of the House, and purify you thoroughly} (Q. 33:33) and {[We] will reward them for all their patience in adversity with a garden [of bliss] and with [garments of] silk} (Q. 76:12). (('Ali is with the truth and the truth is with 'Ali)). ((Al-Hassan and al-Hussein are the masters of the youths of Paradise)). ((Fātima is the mistress of the women of creation)). Consequently, it has been recorded that it was His will to remove sin (*rijs*) from them. This happened because {He does what he wills} (Q. 85:16). The Messenger of Allah, peace and blessings be upon him and his progeny, wrapped them in his cloak and said: ((Oh, Allah, these are the People of my House! Remove sin from them and purify them thoroughly!))

It would not be correct for one to enter Paradise while he knowingly commits major sins; unless one repents and live righteously afterwards. Otherwise one would succumb to disobedience. This is not permissible because it would be unbearable. Allah, the Exalted, does not do anything unbearable.

The same applies to all of the People of the House and all of the infallible ones among them. We do not say that infallibility belongs to any one of them unless there is proof. We do not rule that infallibility belongs to anyone other than those [in which there is proof]. Perhaps some of the righteous members are infallible. However, unless Allah manifests it to us, I do not conclude that anyone is infallible without a clear proof. There's no ruling on a matter without clear proof.

Third Issue: When was the 12er school created?

We addressed this in the previously under the "First Issue" section.

Fourth Issue: What is obligatory regarding the distribution of the fifth of one's wealth (*khums*)?

Concerning it, there are differences; however, regarding our companions [i.e. according to us], we

do not know any of them that made it obligatory in three different situations:

First: It is taken from the disbelieving soldiers during war and other conditions mentioned in the books of biographies. It is collected in them. It is taken from the rebels [as is evident] from the action of 'Ali in the Battles of Jamal and Nahrawān. It is also taken from a land tax (*kharāj*) and transactions (*muā'malat*). It is taken from the people of debt.

Second: Precious stones, which are priceless treasures and minerals; such as gold, silver, copper, and other metals taken from the sea, such as pearls, coral, etc.

Third: It is taken from the fishing grounds and the sea. There is no established evidence concerning any differences from the remaining reasons; such as trade, agriculture and other things.

The established proof is from the statement of the Exalted: {And know that whatever booty you acquire [in war], one-fifth thereof belongs to Allah, the Messenger, the near of kin, the orphans, the needy, and the wayfarer. [This you must observe] if you believe in Allah and in what We bestowed from on high upon Our slave on the day when the true was distinguished from the false - the day when the two hosts met in battle. And Allah has the power to will anything} (Q. 8:41). [This is also in] the well-known *hadīth*: ((There's a fifth paid on precious stones)). These are priceless treasures. Some of them include precious metals.

Some of our companions necessitate [that *khums* be taken from] herbs, firewood, and vegetables from war booty and wastelands. If Allah desired that the fifth be taken from everything, it would have been known regarding what you have appropriated from something and what you have acquired. When He says: {whatever booty you acquire [in war]}, we know that it is what you have appropriated from war booty and other than war booty.

Regarding other than war booty, it is not obligatory. We do not know the proof of the obligation of the fifth except from the aforementioned verse, the aforementioned *hadīth*, and a narration of 'Ali, upon him be peace, that it is obligatory to [pay a fifth] from metal and makes a collection of 4000 fish in the *sunnah*. This is not obligatory on businesses or other than what we have mentioned. Allah knows best!

Fifth Issue: Is it permissible for women to visit the graves, can she do so along with men?

Regarding the visitation—We do not find any proof to suggest that a woman should be barred from visitation. It is even narrated that Fātima, peace be upon her, visited the grave of her uncle al-Hamza, may Allah have mercy on him.

Regarding women going with men—Visitation [of the graves] is a recommended act for women and men as long as there's no prohibited actions. However, whoever does not do so is shameless and there is no modesty in them; unless people of firm religion (*ahl ad-dīn*) abstain from it and investigate the basis and their reasons for the deviation.

Sixth Issue: Who are the People of the House?

We addressed this in the previously under the "First Issue" section.

Seventh Issue: Is it permissible to visit graves, kiss (*taqbīl*) them, and circumambulate them like the circumambulation of the Ka'ba? What does the visitor say?

Regarding the visitation of the graves—We have previously addressed this and it is permissible according to us. And now we will come to the proof of its legitimacy.

Regarding the kissing—There's no prohibition (*al-māni'*) in doing so except if one believes that it is a *sunnah*.

Regarding the circumambulation—If a person does this action and believes that it is *sunnah* or considers (*qašada*) it as worshipping the grave, it is not permissible. Consequently, this could be labelled as *shirk* if one intends worship thereby. Otherwise, there is no prohibition in doing so. But it is preferable to avoid it because of the possible charge [of worshipping it].

Regarding what the visitor should say—One should give the greetings of peace (*taslīm*) to the dead and make supplication for him/her. One should recite things that are easy to the spirit and stick to that. Imam Zayd bin 'Ali narrated—his father—'Ali, upon him be peace, said:

> When the visitor approaches the grave he should say, "Peace be upon the people of the graves; from amongst the believers and Muslims. You are to us a surplus while you have a right over us. We are desirous of Allah and We seek acceptance with our Lord."

He also narrated on the authority of his father—the Messenger of Allah, peace and blessings be upon him and his progeny, commanded a funeral to be conducted at the grave. He commanded them to make supplication. Then he placed them in the earth and urged them with three urgings. Then he made supplication from what Allah willed. He said: ((O Allah, the earth is dry from his contents, his spirit has risen, and you will meet him in Paradise)). When he completed the funeral rites, a man came up to him and said: "O Messenger of Allah, I did not reach you in time to make the prayer (*as-salāt*) over him, should I pray over his grave?" He replied: ((No, but stand over his grave, supplicate for your brother, and ask forgiveness and mercy for him)).

'Ali ar-Riža bin Musa al-Kādhim on the authority of his father said:

> The Messenger of Allah, peace and blessings be upon him and his progeny: ((One should stand over a grave and recite "Say Allah is One" [Q. 112] eleven times and give the reward to the dead person. That one will be given the reward to the number of the dead people there)).

It is also narrated on his authority, peace and blessings be upon him and his progeny: ((Recite *Surah YāSīn* over your dead)).

Regarding its legality and virtue, the great Imam Zayd bin 'Ali narrated on the authority of his ancestors, upon him be peace: ((Consistently returning to and visiting the funerals and graves will remind one of the Hereafter)).

Sayyid Imam Abu Tālib narrated on the authority al-Hussein bin 'Ali, upon him be peace:

> The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Verily, my beloved, Gabriel came to me and informed me that you will be killed and

your body will be scattered. I pray to Allah for you!)) Al-Hussein then said: "O Messenger of Allah, who will visit us when our graves are dispersed and separate?" He, peace and blessings be upon him and his progeny, replied by saying: ((The righteous among my community that desires by that my righteousness and prayers [will do so]. When the Day of Judgment occurs, those who continually visited will be taken by their arms and removed from its [i.e. Hell's] horrors)).

It is also narrated on the authority of al-Hussein bin Zayd—his ancestors—'Ali, upon him be peace:

> The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Whoever visits our graves, the People of the House, and then dies, Allah will place 70 angels in their graves who will glorifying Allah until the Day of Judgment)).

Al-Hādi, upon him be peace, narrated with a chain of authority to the Prophet, peace and blessings be upon him and his progeny:

> ((Whoever visits me while I'm alive or my grave afterwards, the angels will send 12,000 prayers upon that person)).

He also narrated on his authority, peace and blessings be upon him and his progeny: ((Whoever visits my grave, I will intercede for him/her)).

He also related on the authority of al-Hassan, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny:

> ((Whoever visits me alive or dead, your father alive or dead, your brother alive or dead, or you alive or dead, has a right upon Allah to save him on the Day of Judgment)).

Also, on his, peace and blessings be upon him and his progeny, authority: ((Whoever visits my grave, I will intercede for him/her)). Ad-Daraqutni narrated this on the authority of Ibn 'Umar, as well as al-Bayhaqi, Taqidīn bin as-Subki, and others.

Al-Bazzār narrated on the authority of Ibn 'Umar: ((Whoever visits my grave, I will intercede for him/her)). At-Tabarāni narrated in his *Majmul Kabīr*, ad-Daraqutni in his *Amāli*, Abu Bakr bin al-Maqri in his *Majmu*, and the *Sahīh* of Sa'id bin as-Sakin on the authority of Ibn 'Umar: ((Whoever comes to me as a visitor when one goes to Hajj, there is a right upon me to intercede on their behalf on the Day of Judgment)). Ad-Daraqutni and others narrated: ((Whoever visits my grave is similar to one who visits me while I am alive)). Al-Bayhaqi also narrated this on the authority of Ibn 'Adi. Ibn 'Adi and others narrated: ((Whoever makes a pilgrimage to the House and not visit me, has abandoned me)). It is narrated: ((Whoever visits me or my grave, will receive my intercession and testimony)). Abu Dawud at-Tayālisi narrated this in his *Musnad*. It is narrated: ((Whoever visits me deliberately will be with me on the Day of Judgment)). Abu Ja'far al-'Aqīli and others narrated this.

It is narrated: ((Whoever visits my grave after I die is similar to one who visits me while I am alive)). Ad-Daraqutni narrated this. Al-Bayhaqi narrated on the authority of Anas: ((Whoever visits me in Medina will receive my intercession and testimony)). In the *hadīth* of Ubāda it says: ((…testimony and intercession)). Ibn Jawzi mentioned this in his *Mathīr al-Gharam as-Sākin*.

Ibn an-Najār narrated with Anas in the chain of authority that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Whoever visits me when I am alive is similar to one who visits me while I am alive. Whoever visits my grave, I will intercede for him/her. The one from my

community that comes but does not visit me will have no excuse)).

Muslim narrated on his authority, peace and blessings be upon him and his progeny: ((Visit the graves, for it will help you to remember death)). Ibn Māja narrated with the Messenger of Allah, peace and blessings be upon him and his progeny, in the chain of authority: ((Visit the graves, for it will help you to remember the Afterlife)). In a narration with A'isha in the chain of authority that the Messenger of Allah, peace and blessings be upon him and his progeny, permitted the visitation of the graves. He, peace and blessings be upon him and his progeny, is also narrated to have said: ((Visitation of the graves used to be prohibited for you but now, one should visit them because they teach indifference (*zuhd*) towards this world and remembrance of the Afterlife)). Muslim narrated it up to the statement: ((…now, one should visit them)). An-Nisā'i narrated: ((Visitation of the graves used to be prohibited for you but now visit them if you like)).

Muslim in his *Sahīh*, Ibn Māja, and an-Nisā'i in his chain narrated on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, visited his mother's grave and cried. Those around him began crying also. He then said: ((I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit her grave and it was granted to me. So visit the graves, for that makes you mindful of death)).

Muslim narrated that A'isha reported that whenever it was her turn for Allah's Messenger, peace and blessings be upon him and his progeny, to spend the night with her, he would go out towards the end of the night to al-Bāqi and say: ((Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow)).

There is a *hadīth* that says: ((Do not set out on a journey except for three Mosques: Al-Masjid al-Harām, the Messenger's Mosque, and the Mosque of Al-Aqsa)). If it is authentic, then there is still no evidence that prohibits visitation of the graves while setting out on a journey. Otherwise, it promotes something that is a clear contradiction to the Qur'ān, *Sunnah*, and consensus of the Muslims.

Allah, the Exalted, says: {Travel through, then, in all its regions, and partake the sustenance which He provides} (Q. 67:15), {For the covenants [of security and safeguard enjoyed] by the Quraysh, their covenants (covering) journeys by winter and summer.} (Q. 106:1-2), {And when you go [to war] on earth, you will incur no sin by shortening your prayers if you have reason to fear that those who are deny the truth might suddenly attack you} (Q. 4:101), {And they [i.e. beasts of burden] carry your loads to [many] a place which [otherwise] you would be unable to reach without great difficulty on yourselves.} (Q. 16:7), and {But he that is ill, or on a journey, [shall fast for the same] number of other days.} (Q. 2:185).

Regarding the *Sunnah*: It is well known that the Prophet, peace and blessings be upon him and his progeny, went out to fight the unbelievers while on raids, sent people out on missions, commanded some of his companions to migrate to Ethiopia, and went to Madina.

Regarding the consensus: The Muslims would set out on journeys for business, leasing, medical treatment, and other things, without any disapproval in all times and places.

Now that we know this, then the apparent denotation of this *hadīth* cannot be that setting out on a journey except for the three known mosques is prohibited. This supports the dominant view that the exception excludes the kind of prohibition if the exception is deleted.

Eighth Issue: What is intercession and what is its use? How could the love of ‘Ali be faith; as the Prophet said: ((Only the believer will love you))?

According to us, the intercession is for none but believers. It pertains to Allah’s increasing of one’s bounty and countering an apparent sin for that which is good. Allah, the Exalted, says: {No intimate friend or intercessor will the wrong-doers have, who could be listened to.} (Q. 40:18), {The wrong-doers will have no helpers.} (Q. 2:270), {Whoever works evil, will be repaid accordingly. Nor will he find, besides Allah, any protector or helper.} (Q. 4:123), {But as for those who have done evil deeds - the recompense of an evil deed shall be the like thereof: and - since they will have none to defend them against Allah - ignominy will overshadow them as though their faces were veiled by the night's own darkness: it is they who are destined to abide in the fire forever.} (Q. 10:27), and {But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein. They shall have a humiliating punishment.} (Q. 4:14).

These verses prove that the intercession for the disobedient is from two perspectives:

First, it stipulates that the disobedient do not receive any interceder, helper, protector (*al-ā’sim*); if not, then they will be amongst those who will receive intercession, help, and protection.

Second, it shows that eternality (*khulūd*) does not apply if one is taken out [of the Fire] by the intercession of the Prophet, peace and blessings be upon him and his progeny. The verses are general regarding all acts of disobedience, oppression, evil actions, and sins. Some verses also indicate specific acts of disobedience like: {But whoever deliberately kills another believer, his payment shall be Hell, therein to abide forever; and Allah will condemn, reject, and prepare him for awesome suffering.} (Q. 4:93), {Who never invoke any deity side by side with Allah, and do not take the life of any human beings - [the life] which Allah has willed to be sacred - other than in [the pursuit of] justice, and do not commit adultery. And [know that] he who commits thereof shall [not only] meet with a full requital but also shall have his suffering doubled on Resurrection Day: for on that [Day] he shall abide therein forever.} (Q. 25:68-69), and {Hence, whoever becomes aware of his Lord’s warning, and thereupon desists [from usury], may keep his past gains, and it will be for Allah to judge him; but as for those who return to it -they are destined for the Fire, therein to abide forever!} (Q. 2:275).

These verses demonstrate the eternal assignment of the perpetrators [of disobedience] in the Fire[22]. There will be no intercession for them. This is because the intercession concerns the obligation of them to come out of the fire. However, the verses that mention eternality demonstrate that they will not come out of the Fire.

Regarding the love of ‘Ali, upon him be peace—It is made a sign of faith because the Messenger of Allah divided the Muslims into two groups: the true believers and the hypocrites. Allah has made the love of ‘Ali a sign for the believer and the hatred of him the sign of a hypocrite.

It is not just any type love for him that is one of the distinct signs of faith, for the Prophet, peace and blessings be upon him and his progeny, said to ‘Ali, upon him be peace: ((There are two types of

[22] The belief in the eternal punishment for the disobedient Muslims is a belief that is also held by the Ibaḍis. The 12ers, Isma‘ilis, and Sunnis hold that the Muslim who commits major sins and fails to repent, will eventually be taken from the Fire.

people that will perish concerning you: the one that loves you to the extreme and the one that hates you)). This denotes that one can perish while being a lover [of ‘Ali]. If it is in disobedience to Allah, [this love] is to the extreme. This proves that, simply, love of him is not enough. So, one could say that love of him is not true love unless one obeys him, mimics his actions, and avoid the prohibitions. Allah wills by His statement: {Say: If you love Allah, then follow me and Allah will love you} (Q. 3:31) that it [i.e. love] is a condition of obedience.

If one claimed that he loved Him while he performed one of the major sins, then he will be one of the people of eternal Hellfire, as the verse quoted from the beginning indicated. Also, the Exalted says: {By the dawn; Verily all humankind is lost except the one who has faith and perform righteous deeds.} (Q. 103:1-2). Consequently, there is no salvation except by the action of the believer.

The true believer is as Allah describes in His book: {And [as for] the believers, both men and women: they are guardians of one another: they [all] enjoin the doing of what is right and forbid the doing of what is wrong, and are constant in prayer, and paying the *zakāt*, and pay heed unto Allah and His Messenger. It is they upon whom Allah will bestow His grace: verily, Allah is Almighty, Wise!} (Q. 9:71). This verse proves that if one does not have these descriptions, one is not a true believer. Allah promises them what He promises and that will not change or alter. It is similar to Allah’s statement: {Believers are only they whose hearts tremble with awe whenever Allah is mentioned, and whose faith is strengthened whenever His messages are conveyed unto them, and who in their Lord place their trust} (Q. 8:2).

The [belief that people will] come out of the Fire is from the doctrine of the Jews, as Allah mentioned concerning them. Allah refutes and counters them by saying: {They say: “The fire will most certainly not touch us for more than a limited number of days.” Say [unto them]: “Have you received a promise from Allah - for Allah never breaks His promise - or do you attribute to Allah something in which you have no knowledge?” Indeed, Those who earn evil and by their sinfulness are engulfed - they are destined for the fire; therein to abide forever.} (Q. 2:80-81) and {This is because they claim, “The fire will most certainly not touch us for more than a limited number of days”: and thus, their deception in their religion have [in time] caused them to lie} (Q. 3:24). How has [this doctrine] of theirs disadvantaged their religion, made them delusional, and we take upon their way?!

Regarding what has come to us regarding the intercession for those that commit the major sins, it has been argued that a narration says: ((My intercession is for the people of major sins from my *ummah*)). This can be answered from the following points:

First: This counters the Qur’ān and intellectual proofs. Whenever something counters the Qur’ān, then something attributed to him [i.e. the Prophet] is false and therefore, a lie. Consequently, the Prophet, peace and blessings be upon him and his progeny, does not say anything contrary to the words of Allah. How can he when Allah says concerning him: {He does not speak out of his own caprice; rather, he speaks words that are inspired} (Q. 53:3-4)?

Second: We say that the “people of major sins” in this *hadīth* refer to those who repent.

It shows the invalidity of this doctrine that Muslims are unanimous that a supplication to Allah to make us from among the people of Intercession is considered a recommended act. It is necessary from this that if we supplicate to Allah to make us from among the people of indecencies, thievery, murder, forsaking the prayer, withholding the charity (*zakāt*), and not fasting during Ramadan; this will lead to a doctrine that is repulsive and abominable.

Now, you are familiar with our book and are able to contemplate, think, and examine it with equity. Does that justify the preaching of the Prophet, peace and blessings be upon him and his progeny, for 23 years, his calling to the obedience to Allah and compliance with His commands, his prohibiting disobedience, his legislating the *Shari`ah* for them, establishing wise legislation (*dustūran hakīman*) for them to live long and righteous lives? Then there is no reason that after all of this intense exertion and bitter struggle, he says to them: "You can do whatever you like. You can avoid the obligations and perform the prohibitions and I'll intercede for you." All that was built will be destroyed. All that was established will be ruined. The *Shari`ah* will be violated from beginning to end {…like the one who untwisted her spun thread after it was strong} (Q. 16:92). O brother, can one wisely accept something like this and reconcile it with elaborate narrations? The ruling of your intellect and that of the Qur'ān in which there's {no falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise} (Q. 41:42). Allah and His Messenger forbade these falsehoods. The true statement is: If such actions are not those of a president of a people, leader of a group, or head of a family, then it is not those of the Messenger of the Lord of the Worlds and Seal of the Prophets.

It is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny, that which counters these narrations. Abu 'Abbās al-Hassani narrated in his *Isnad* on the authority of Musa bin 'Abdullah bin Hassan bin 'Ali bin Hassan, upon him be peace, on the authority of his ancestors on the authority of the Prophet, peace and blessings be upon him and his progeny:

> ((There will be those who will approach me at the Basin (*al-Hawḍ*) but will be driven away. I will say, "O Lord, my companions, my companions!" The reply would be, "O Muhammad, they innovated after you and contravened your *sunnah*!" Then I will say, "Away with them! Away with them!" (*sahqān*)))

Al-Bukhāri narrated in his *Sahīh* on the authority of Ibn 'Abbās that the Prophet, peace and blessings be upon him and his progeny said:

> ((The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side [i.e. to the (Hell) Fire], and I will say: "My companions! My companions!" It will be said: "You don't know that they innovated after you left them." Then I will say as the righteous slave of Allah [i.e. Jesus] said: {"And I was a witness over them while I dwelt amongst them. When You took me up, You were the Watcher over them, And You are a witness to all things. If You punish them, they are Your slaves; and if You forgive them, verily only You are the All-Mighty, the All-Wise."} (Q. 5:120-121)))

It is also narrated on the authority of Ibn Mas'ud:

> ((I am your predecessor at the Basin of *Kawthar* and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force; whereupon I will say, "O Lord, my companions!" Then the Almighty will say, "You do not know what they did after you left, they introduced new things into the religion after you.")).

The same is narrated on the authority of Hudhayfa [al-Yamani].

It is narrated on the authority of Anas:

> ((Some of my companions will come to me at my Basin, and after I recognize them, they

will then be taken away from me, whereupon I will say, “My companions!” Then it will be said: “You do not that they innovated in the religion after you.”))

and according to the narration on the authority of Abu Said al-Khudri:

((…I will say: “They are of me [i.e. my followers].” It will be said: “You do not know that they innovated in the religion after you left”. I will say, “Away with them! Away with them! [Away with] those who changed [the religion] after me!”))

It is narrated on the authority of Abu Hurayra:

((On the Day of Resurrection, there will be those who will approach me at the Basin. I will say: “O Lord, my companions!” It will be said: “You do not know that they innovated in the religion after you left”)).

Said bin Musayyab narrated:

The companions of the Prophet said that he, peace and blessings be upon him and his progeny, stated: ((Some men from my companions will come to my Basin and they will be driven away from it, and I will say, “O Lord, my companions!” It will be said: “You have no knowledge of what they innovated after you left.”))

That is, they were prevented and expelled. Here ends our citations from al-Bukhāri.

Imam Muslim also narrated this on the authorities of Abu Hurayra and Anas. These [narrations] prove that the Intercession will be denied for those who changed and substituted [innovations] because they are turned back on their heels. Therefore, this also proves that the disobedient will be denied the Intercession. The Prophet’s, peace and blessings be upon him and his progeny, intercession will be denied for them based on what they did. This is evident from his words: ((Away from me! Away from me!)) So, there is no soundness in sin.

It is also narrated in al-Bukhāri and Muslim that he, peace and blessings be upon him and his progeny, said: ((The talebearer (*an-nimam*) will not enter Paradise)).

It says in *Takrīj ash-Shāfi* on the authority of Abu Hurayra that the Messenger of Allah, peace and blessings be upon him and his progeny, said:

((He who commits suicide by throttling shall keep on throttling himself on the Day of Resurrection and will abide in the Hell Fire forever and he who commits suicide by stabbing himself shall keep on stabbing himself on the Day of Resurrection and will abide in the Hell Fire forever)).

This is also narrated by al-Bukhāri, Muslim, an-Nisā’i, and at-Tirmidhi.

Ibn ‘Asākir narrated: ((The one who breaks family ties will not smell the fragrance of Paradise)).

Al-Bukhāri, an-Nasā’i, and Ibn Ibn Māja narrated on the authority of Ibn ‘Amr in a *marfu’* tradition:

((Whoever kills a *Mu'ahid* [i.e. a person who is granted the pledge of protection by the Muslims] shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years)).

Ahmad, Abu Dawud, at-Tirmidhi, and al-Hākim narrated on the authority of Abu Bakr in a *marfu’* tradition:

((Allah will make Paradise prohibited for the one who kills a person with contracted protection (*Mu'ahid*) during a truce)).

It is also narrated that he, peace and blessings be upon him and his progeny, said: ((The one who cuts (*al-qāti'*) will not enter Paradise)). Sufyān said that this means: "the one who cuts family ties." This is also narrated as a *marfu'* tradition from al-Bukhari, Muslim, and at-Tirmidhi on the authority of Khubayr bin Muta'm.

It is also narrated that he, peace and blessings be upon him and his progeny, said:

> ((There are three types of people who Allah won't speak to, look at, or vindicate on the Day on Judgment and will reserve a severe punishment for them: the one who lets [his lower garments] hang (*al-musabal*), the one who gossips, and one who swears false witness)).

Also, some narrations say: ((the one who lets his waist-wrap hang)). This is narrated by Muslim, Abu Dawud, at-Tirmidhi, an-Nisā'i, and Ibn Māja.

Al-Murshid Billah narrated on the authority of Ibn Umar [or 'Amr] that the Prophet, peace and blessings be upon him and his progeny, said:

> ((There are three types of people who Allah won't look at on the Day on Judgment or will enter Paradise: one who is disobedient to his parents, one who drinks wine, and one who gossips)).

Imam Muslim narrated on the authority of Abu Hurayra:

> ((There are three types of people who Allah won't speak to…and will reserve a severe punishment for them: the fornicator, the liar, and the arrogant)).

Our discourse is now finished.

Now, once we review the answers to the previous questions like the one on temporary marriage and others from the first to the last, there is nothing in them that is useless. However, [another question that arises is]: "Are the prayer times of the 12ers divided into 3 or 5?" What is clear from their school is like what was mentioned by the author of *Ar-Rawđ an-Nasīr ash-Shahr al-Majmu' al-Fiqh al-Kabīr* that it is permissible for one to either combine with an excuse or not.

Hadīth of the Two Weighty Things

We will now relate some of the people who narrated the *Hadīth* of the Two Weighty Things. Our shaykh, Sayyid 'Allāma al-Hujjah, Majiddīn bin Muhammad bin Mansur al-Hassani, Allah bless him, said in *Lawama' al-Anwār* (V. 1, First Edition, p. 51):

> "The *Hadīth* of the Two Weighty Things is held by the imams and preservers (*huffaž*) of the community. Among the Imams of the Family of Muhammad, may the blessings of Allah be upon them, there are[23]: Imam Zayd bin 'Ali, Ahmed bin Isa bin Zayd, Hassan bin Yahya bin al-Hussein bin Zayd, Qāsim bin Ibrāhīm, al-Hādi Yahya bin al-Hussein, ar-Riža 'Ali bin Musa, an-Nasir al-Utrush al-Hassan bin 'Ali, Muayyid Billah, Abu Tālib, Sayyid Abul 'Abbās al-Hassani, Mawfiq Billah, Al-Murshid Billah, Mutawakkil Ahmed Bin Sulayman, Al-Mansur Billah 'Abdullah bin Hamza, Sayyid Abu 'Abdullah al-Alawi, Al-Mansur Billah al-Hassan bin Badrudīn, an-Nasr lil-Haqq al-Hussein bin Badrudīn,

[23] I have not included some of the honorific titles mentioned in the original.

Mahdi Ahmed bin Yahya al-Murtađa, Izzadīn bin al-Hassan, Al-Mansur Billah Qāsim bin Muhammad, at-Tahqīq al-Hussein bin Qāsim, as well as their other ancestors and descendants.

[This also includes] their guardians, like the Imam of the Shiite world, Qađi Muhammad bin Sulayman in his *Isnād*, who narrated on the authorities of Abu Said [al-Khudri] from 6 different channels, Zayd bin Arqam from 3 different channels, and Hudhayfa.

[This also includes] the author of *Al-Muhīt bil-Imama*, Shaykh al-'Ālim al-Hāfiž Abul-Hassan 'Ali bin al-Hussein, al-Hākim al-Jushmi, al-Hākim al-Haskāni, al-Hāfiž Abul-'Abbās bin 'Uqda, Abu 'Ali as-Saffār, and the author of *Ash-Shams al-Akhbar*.

This statement is said to be made by over 1000 people from the Family of Muhammad, may the blessings of Allah be upon them, as well as their followers, may Allah be pleased with them. This narration has been regarded and has stood the test of time.

From the generality[24] (*al-`āmah*), [the narrators include]: Ahmed bin Hanbal in his *Musnad*, 'Abdullah bin Ahmed bin Hanbal, Ibn Abi Shayba, al-Khatīb bin Maghāzali, al-Kanji ash-Shafa'yān, Muslim bin Hajjaj al-Qushayri in his *Sahīh* (who narrated it in the incident of the sermon of Ghadīr but doesn't include the term "take hold to both of them" like the other narrations), an-Nisā'i, Abu Dawud, at-Tirmidhi, Abu Ya'la, at-Tabarāni in *Ath-Thalātha*, ad-Điya'i in *Al-Mukhtāra*, Abu Nu'aym in *Al-Hilaya*, 'Abd bin Humayd, Abu Musa al-Madani in *As-Sahāba*, Abul-Futūh al-Ajli in *Al-Mawjid*, Ishaq Rahawiyyah, add-Dawlābi in *Adh-Dhariyya at-Tāhira*, al-Bazzār, az-Zarundi ash-Shāfi, Ibn Batrīq in *al-'Umudi*, and al-Jāi'bi in *at-Tālibīn* from the *hadīth* of 'Abdullah bin Musa bin 'Abdullah bin al-Hassan bin al-Hassan bin 'Ali bin Abi Tālib from his ancestors on the authority of 'Ali, upon him be peace, and others.

This narration is related by many of the companions of the Messenger, peace and blessings be upon him and his progeny. [This includes:] Amirul-Muminīn 'Ali bin Abi Tālib, Abu Dharr, Abu Said al-Khudri, Abu Rāfi'(the freed slave of the Messenger of Allah, peace and blessings be upon him and his progeny), Umm Hāni, Umm Salama, Jābir [bin 'Abdullah], Hudhayfa bin Usayd al-Ghaffāri, Zayd bin Arqam, Zayd bin Thābit, Đumra al-Islāmi, Khuzayma bin Thābit, Sahl bin Sa'd al-Sa'idi, 'Adi bin Hātim, 'Uqba bin Āmr, Abu Ayyub al-Ansari, Abu Sharīh al-Khazā'i, Abu Qudāmah al-Ansari, Abu Layla, Abu Hashim at-Tihān, and others."

In *Kitāb Faža'il al-Khamsa min as-Sihāh as-Sittah* by Allāma al-Murtaža al-Husseini al-Fayrūzi Ibadi says:

"It is narrated by Muslim in his *Sahīh* in the chapter that deals with the virtues of Companions by Zayd bin Arqam who is in the chain of authorities, Ahmed bin Hanbal in his *Musnad* (V. 3, pp. 14, 17, 26, and 59) on the authority of Abu Sa'id al-Khudri with different wordings, (V. 4, p. 366 and 371) on the authority of Zayd [bin Arqam], and (V. 5, p. 181) with two chains on the authority of Zayd bin Thābit; al-Bayhaqi in his *Sunan* (V. 2, p. 148) and (V. 7, p. 30); ad-Dārimi in his *Sunan* (V. 2, p. 431); al-Muttaqi

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[24] This term is used in Shiite literature to refer to Sunnis.

[al-Hindi] in *Kanz al-Ummāl* (V. 1, p. 30 and 47) on the authority of Abid bin Humayd in two narrations—Zayd bin Arqam and (V. 1, p. 30) and (V. 7, p. 102) in two narrations--both of which are related by Ibn Jarīr; at-Tahāwi in *Mishkil Athār* (V. 4, p. 368); Ibn Athīr in *Usd Ghāba* (V. 2, p. 12) and (V. 3, p. 147) on the authority 'Abdullah bin Hundab; as-Suyūti in *Ad-Durr al-Manthūr* related that this is mentioned by Ibn Anbāri in *al-Masāhif* on the authority of Zayd bin Thābit and at-Tirmidhi on the authorities of Jābir bin 'Abdullah (V. 2, p. 308), Abu Dharr, Abu Sa'id, Zayd bin Arqam, and Hudhayfa bin Usayd; al-Hakim in his *Al-Mustadrak* (V. 3, pp. 109 and 148) on the authority of Zayd bin Arqam; Ibn Hajar in *As-Sawā'iqa* (pp. 75 and 89) and (p. 136) he says that more than 20 companions relate it; Ibn Abi Shayba; Ibn Abi Ya'la; at-Tabarāni in *al-Kabir* (p. 44) on the authority of Sa'id bin Mansur—Zayd bin Thābit, (p. 47) on the authority of Abid bin Humayd, and (p. 98) he says that Ibn Jarīr and Munāwi relate it; al-Bawārdi on the authority Abu Sa'id; Abu Nu'aym in *Al-Hilaya* (V. 1 p. 135) on the authority of Hudhayfah bin Usayd al-Ghaffāri and (V. 9) on the authority of 'Ali, upon him be peace; al-Khatīb al-Baghdādi (V. 8, p. 442); and al-Haythami in his *Majmu'* (V. 5, p. 195) on the authority of 'Abdullah bin Hundab, (V. 9, p. 164) on the authority of Hudhayfah bin Usayd, (V. 9, p. 163) on the authorities of Zayd bin Arqam and Abu Hurayra—he also says that al-Bazzār narrated this, and (V. 10, p. 363).

Hadīth of the Ark

Regarding the *Hadīth* of the Ark mentioned in the beginning, it is narrated by Imam al-Hādi Yahya bin al-Hussein in *Al-Ahkam*, 'Ali bin Musa ar-Riža, Abu Tālib, al-Murshid Billah, al-Mawfiq Billah, Mansur Billah 'Abdullah bin Hamza, Shariffudīn, al-Qāsim bin Muhammad, and others.

It is also mentioned by the following scholars of *hadīth*: al-Hākim in *Al-Mustadrak*, Ibn Athīr in his *Hayyāt*, al-Khatīb bin Maghāzali in his *Manāqib*, al-Kanji in his *Manāqib*, Abu Ya'la in his *Musnad*, at-Tabarāni in *Ath-Thalātha*, as-Samhūdi in *Jawā'ir al-'Aqdīn*, as-Suyūti in his *Jāmi'*, al-Malā, Ibn Abi Shayba, Musaddad, al-Qāsim bin Muhammad (a.k.a. Ash-Shaqīqi) in *Kitāb al-Jawāhir,* and al-Muhib at-Tabari in *Daqā`ir al-'Aqba*. Many different narrations from different chains are related many companions, including: 'Ali, may Allah ennoble his face; Ibn 'Abbās; Abu Dharr; Salama bin al-Akwa'; Abu Sa'id al-Khudri; and Ibn Zubayr. Ahmed bin Hanbal related it on the authority of 'Ammār. Ahmed and at-Tirmidhi narrated it on the authority of Anas. At-Tabarāni narrated it on the authority of Ibn Umar. The wording of some differs from the wording of others. Some of them say ((…Whoever doesn't [board the Ark], will be destroyed)). Others say ((Whoever boards it will be saved. Whoever doesn't will be drowned)); ((Whoever disregards it will be thrown in the Fire)); ((The one who fights us in these times will be similar to the one who fights along with the Antichrist when he comes)). These quotations were from *Lawama' al-Anwār*.

In *Kitāb Faža'il al-Khamsa* it says:

"Al-Hākim narrated in *Al-Mustadrak* (V. 2, p. 343) on the authority of Hanish al-Kanāni. He says: 'It is authentic according to the conditions of Muslim.' In Volume 3 there is another narration by Hanish. al-Muttaqi [al-Hindi] in *Kanz al-Ummāl* (V. 6, p. 16) related that Ibn Jarīr narrated it on the authority of Abu Dharr, al-Haythami in his *Majmu'* (V. 9,

p. 168) says: ‘This is narrated by al-Bazzār and at-Tabarāni in *Ath-Thalātha* on the authority of Hanish…This is also narrated by Ibn ‘Abbās.’ ‘Ali bin Sultān in his book *Marqaat* (V. 5, p. 61) says in a commentary on the text: ‘Ahmed narrated it and also Abu Nu’aym in his *Al-Hilayah* (V. 4, p. 306) on the authority of Ibn ‘Abbās.’ Al-Haythami also narrated it in (V. 2, p. 168) on the authority of ‘Abdullah bin az-Zubayr and in (V. 9, p. 168) Abu Sa’id al-Khudri. He stated: ‘At-Tabarāni narrated it in [*Mu’jam*] *as-Saghīr* and *al-Awsat*.’ At-Tabari narrated it in *Dakhā`ir al-A’qba* on the authorities of Ibn az-Zubayr and ‘Ali bin Abi Tālib, upon him be peace. He further stated: Ibn Suri related it on p. 20 and said that al-Malā related it in his biography (*Sīrat*).’ Al-Khatīb narrated it in his *Tarīkh* (V. 12, p. 19) on the authority of Anas. There’s also a narration in *Kanz al-Ummāl* (V. 1, p. 250) from as-Suyūti on the authority of ‘Ali bin Abi Tālib, upon him be peace. He says that it is related by Ibn al-Qatān, Ibn Mardawayh, and al-Munāwi in *al-Kanūz al-Haqā`iq* (p. 132) and states: ‘Ath-Tha’labi related this.’”

Hadīth of the Stars (*an-Nujūm*)

Regarding the *hadīth*: ((The stars are a means of safety to the people of the heavens. When the star goes from the sky, it is a promise to the people of the heavens. The People of my House are a means of safety to the People of the earth. When the People of my House go from the earth, it is a promise to the people of the earth)), it is narrated by Imam al-Hādi Yahya bin al-Hussein, upon him be peace, in *Al-Ahkām*, ‘Ali bin Musa ar-Riža on the authority of his ancestors, Abu Tālib, al-Murshid Billah, al-Mawfiq Billah, al-Mansur Billah, and the author of *Al-Jawā’ir al-‘Aqdīn* on the authority of Salama bin al-Akwa’. He stated: “This is related by Ibn Abi Shayba and Abu Ya’la. At-Tabari also narrated this in *Dhakhā`ir al-A’qba* on the authority of Salama.” The author of *Al-Jawā’ir* also narrated it on the authority of Anas and states:

> The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The stars are a means of safety to the people of the heavens. When the star goes from the sky, it is a promise to the people of the heavens. The People of my House are a means of safety to the people of the earth. When the People of my House go from the earth, it is a promise to the people of the earth)). This is also related by Ibn Mudhaffar from a statement of ‘Abdullah bin Ibrāhīm al-Ghaffari.

It is also narrated on the authority of ‘Ali Bin Abi Tālib, upon him be peace, that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The stars are a means of safety…)) with similar wording. Ahmed related this in *Al-Manāqib*. It is also in the *Dhakhā`ir al-A’qba* with the same wording.

It is narrated on the authority of Qatada—‘Atā’—Ibn ‘Abbās that the Messenger of Allah, peace and blessings be upon him and his progeny, said:

> ((The stars are a means of safety for the people of the earth from drowning. The People of my House are a means of safety for my community whenever they differ. Consequently, when the tribes of Arabs differ from them, there will arise the party of Satan)).

Al-Hākim related this. He also said in his *Al-Mustadrak* that the chain of authorities is authentic (*sahīh isnād*). At-Tabarāni related this *hadīth*, as well as al-Hākim al-Jushmi on the authority of Salama.

Muhammad bin Sulayman al-Kufi also narrated this on the authority of Salama bin al-Akwa' in three different transmissions.

Imam al-Mansur Billah, upon him be peace, narrated it in *ash-Shāfī* on the authority of the Commander of the Believers, upon him be peace: ((The People of my House are like the stars. Whenever a star falls, another rises)). In the *Nahjul Balagha*, it says: "The Family of Muhammad is like the stars. Whenever a star falls, another rises."

In *Al-Amāli* it says on the authority of Nasr bin Mazāhim, who said:

> I heard Shu'ba say that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The People of my House are like the stars to my community. Whenever a star falls, another rises)).

'Abdullah bin Hamza also narrated this on the authority of 'Ali bin Bilāl on the authority of Shu'ba.

Al-Murshid Billah narrated with his chain of authority going to Musa al-Kādhim—his ancestors—'Ali bin Abi Tālib—the Messenger of Allah, peace and blessings be upon him and his progeny, said:

> ((The People of my House are a means of safety to the People of the earth just as the stars are a means of safety to the people of the heavens. Woe to those that forsake and oppose them!))

All of the above is quoted from our shaykh, may Allah bless him, in the *Lawama' al-Anwār.*

Verse of Affection

Regarding the clarification of the Verse of Affection, there is a narration by an-Nāsr, the author of *Al-Jayl,* as well as ad-Daylam that the Prophet, peace and blessings be upon him and his progeny, was asked: "Who are your 'kin' in whom affection is obligatory for?" He, peace and blessings be upon him and his progeny, replied: (('Ali, Fātima, and their descendants)).

Al-Murshid Billah narrated with his chain of authority going to Ibn 'Abbās that when the verse: {Say: I ask you for no reward but only affection toward the kin} (42:23) was revealed, the people asked: "O Messenger of Allah, who are your 'kin' in whom affection is obligatory for?" He, peace and blessings be upon him and his progeny, replied: (('Ali, Fātima, and their descendants)). This is also narrated in *al-Kashāf* [by az-Zamakhshari], by al-Hākim al-Haskāni in *Shawāhid at-Tanzīl* with a chain of authority going to Ibn 'Abbās through about eight different chains of transmission.

Al-Kanji related it on the authority of Ibn 'Abbās and stated:

> This is related by at-Tabarāni in *al-Kabīr*. It is also similarly narrated by al-Hākim in *Manāqib ash-Shāfi'*, Ibn Abi Hātim, Ibn Hajar al-Asqalāni, and at-Tabarāni on the authority of Ibn 'Abbās.

Muhammad bin Sulayman al-Kūfi narrated in *Al-Manāqib* with a chain of authority going to Ibn 'Abbās. Ath-Tha'labi narrated it in his Qur'ānic exegesis (*tafsīr*), al-Maghāzali in his *Manāqib*, Ahmed in his *Musnad*, and al-Hākim narrated it in three different chains of transmission.

Al-Bukhari and Muslim narrated this on the authority of Sa'id bin Jubayr that the exegesis of "kin" in this verse refers to the Family of Muhammad, Allah's peace and blessings be upon them all. In *Kitāb Fažа'il al-Khamsa*, it says:

> Al-Muhib at-Tabari narrated in *Dhakhā`ir al-A'qba* (p. 25) on the authority of Ibn

‘Abbās: “When the verse: {Say: I ask you for no reward but only affection toward the kin} (42:23) was revealed, the people asked: ‘O Messenger of Allah, who are your ‘kin’ in whom affection is obligatory for?’ He, peace and blessings be upon him and his progeny, replied: ((‘Ali, Fātima, and their descendants)).”
Ahmed related it in *Al-Manāqib*. Al-Haythami related it in his *Majmu’* (V. 7, p. 103 and V. 9, p. 168). In both of them, it says: ‘At-Tabarāni narrated it and Ibn Hajar mentioned it in his *As-Sawā’iqa* (p. 101). Ahmed, at-Tabarāni, and Ibn Hātim mention it. Al-Hākim mentioned it on the authority of Ibn ‘Abbās. Ash-Shabnaji mentioned it in his *Nur al-Absār* (p. 101). This is also on the authority of al-Baghawi in his Qur’ānic exegesis.’

Regarding the “kin” mentioned meaning the kin of the Messenger of Allah, peace and blessings be upon him and his progeny, it is stated by:Ibn Jarīr in his Qur’ānic exegesis (V. 25, p. 16) on the authority of Sa’id bin Jubayr and (p. 17) on the authority of Abu Ishāq; Abu Nu’aym in his *Al-Hilaya* (V. 3, p. 201) with the chain of authority ending with Jābir; al-Hākim in *Al-Mustadrak* (V.3, p. 172) on the authority of al-Hassan bin ‘Ali; Ibn Athīr in *Usd al-Ghāba* (V. 5, p. 367) on the authority of Habīb bin Abi Thābit; Al-Muhib at-Tabari in *Dhakhā`ir al-A’qba* (p. 25); Ibn Hajar in his *As-Sawā’iqa* (p. 101) on the authority of ‘Ali, upon him be peace, (p. 102) on the authority of Ibn ‘Abbās, and stated that it was on the authorities of ath-Tha’labi and al-Baghawi; and az-Zamakhshari in his Qur’ānic exegesis on the verse of affection on the authority of Jarīr.

Incident of the Cloak (*al-Kisā*)

Regarding the incident of the cloak, it is narrated that when the Prophet, peace and blessings be upon him and his progeny, received the verse: {Verily Allah wills to remove from you sin, O People of the House, and purify you thoroughly} (33:33), he came to ‘Ali, Fātima, al-Hassan, and al-Hussein, placed them under his cloak, and said: ((O Allah, These are the People of my House! Therefore, remove impurity from them and purify them with a thorough purification!))

The following from amongst our scholars relate it: an-Nasir al-Haqq al-Hassan bin ‘Ali, Abu Tālib, al-Murshid Billah, Muhammad bin Mansur al-Murādi, Muhammad bin Sulayman al-Kufi, the author of *Al-Muhīt*—‘Ali bin al-Hussein, al-Hākim al-Jushmi, and al-Hākim al-Haskāni.

The following from the scholars of *hadīth* narrated it: Ibn Abi Shayba, Ibn ‘Uqba, Ibn al-Maghāzali, Mālik bin Anas, Waki’, Ahmed bin Hanbal, Ishāq bin Rāhawayh, Muslim, Abu Dawud, at-Tirmidhi, ad-Daraqutni, ath-Tha’labi, al-Wāhidi, al-Hākim, at-Tahāwi, Abu Ya’la, Abu Shaykh, at-Tabarāni, al-Bayhaqi, Abid bin Humayd, Matīn, Ibn Abi Dawud, Ibn Abi Hātim, Ibn Jarīr, Ibn Khuzaymah, Ibn ‘Asākir, Ibn Mardawayh, Ibn al-Mundhir, Ibn Mani’, Ibn an-Najjār, al-Muhib ad-Dīn at-Tabari, al-Baghawi, and others.

It is narrated on the authority of the following companions: ‘Ali, upon him be peace, al-Hassan, upon him be peace, Fātima az-Zahra, upon her be peace, Ibn ‘Abbās, ‘Abdullah bin Ja’far, Jābir bin ‘Abdullah, Umm Salama, her son—Umar bin Abi Salama, A’isha, al-Barā bin Āzib, Wāthila bin al-Asqa’, Abu Sa’id al-Khudri, Anas bin Mālik, Sa’id bin Abi Waqqās, and al-Hamrā—the freed slave of the Messenger of Allah, peace and blessings be upon him and his progeny.

These narrations all indicate the collection of the four: ‘Ali, [Fātima] az-Zahra, al-Hassan, and al-Hussein, with the Messenger, peace and blessings be upon him and his progeny. He wrapped them in his

cloak and said: ((O Allah, these are the People of my House!)) In some of the narrations, he says: ((…my Offspring!)), ((…my People, the People of my House!)), ((…the People of my House and my Special Ones)). Al-'Allâmah al-Hujjah, Majiddīn bin Muhammad al-Mu`ayyadi, may Allah benefit by his knowledge, said in *At-Tuhfat al-Fatimiyyah*: It is general usage (*samâ'a*) mentioned briefly to be easy and not to offend (?).

In *Kitāb Faža'il al-Khamsa*, it says:

> Muslim narrated the *hadīth* of the cloak in the volume "The Virtues of the Companions" in the chapter entitled "The Virtues of the People of the Prophet's House" on the authority of A'isha.

Al-Hākim narrated it in his *Mustadrak* (V. 3, p. 147) and says: "It is authentic according to the conditions of the two shaykhs [i.e. al-Bukhari and Muslim]." Al-Bayhaqi narrated it in *as-Sunan* (V. 2, p. 149), and Ibn Jarīr narrated it in his *Tafsīr* (V. 22, p. 5). As-Suyūti narrated it in *Durr al-Manthūr* regarding the exegesis of the Verse of Purification [Q. 33:33] and says: "Ahmed, Ibn Abi Hātim, and Ibn Abi Shayba relate it. Az-Zamakhshari also related it in his exegesis of the Verse of Mutual Cursing [Q. 3:61]."

Al-Fakhr ar-Razi narrated it and said: "Know that these narrations are a matter of agreement between the scholars of Qur'ānic exegesis and *hadīth*." At-Tirmidhi narrated it in [in his Sunan] (V. 2, p. 209) on the authority of Umar bin Abi Salama, (p. 319) on the authority of Umm Salama, and says: It is in a chapter on the authorities of Umar bin Abi Salama, Anas, Abu al-Hamrā, Ma'qul bin Yasār, and A'isha.

As-Suyūti narrated it in his exegesis of the verse {Command your people to pray} (Q. 20:132). He said: "Ibn Mardawayh, Ibn 'Asākir, and Ibn An-Najjār on the authority of Abu Sa'id al-Khudri relate it." He also said: "When the verse {Command your people to pray} was revealed, the Prophet, peace and blessings be upon him and his progeny, came to the door of 'Ali, upon him be peace, at the prayer time for eight months and said: ((It is time for prayer, may Allah be merciful to you! Verily Allah wills to remove from you sin, O People of the House, and purify you thoroughly))."

Al-Hākim narrated it [in *Mustadrak*] (V. 2, p.416) on the authority of Umm Salama, and said that it was authentic according to the conditions of al-Bukhari. He also narrated it in on the authority of 'Abdullah bin Ja'far bin Abu Tālib (V. 3, p. 147) and in the sermon of al-Hassan bin 'Ali (V. 3, p. 172). In this sermon, al-Hassan said: "I am from the People of the House that Allah removed sin from and purified thoroughly!"

As-Suyūti narrated it in *Durr al-Manthūr* (V. 5, p. 198-199) and said: "Ibn Mardawayh related it in the authority of Umm Salama…It is related by Ibn Mardawayh, al-Khatīb on the authority of Abu Sa'id, at-Tirmidhi and he authenticated it, Ibn Jarīr, Ibn al-Mundhir, al-Hākim and he authenticated it, al-Bayhaqi on the authorities of Umm Salama and Wāthila bin al-Asqa', Ibn Abi Hātim, at-Tabarāni on the authority of Abu Sa'id, Ibn Abi Shayba, and Ahmed."

Ahmed in his *Musnad* (V. 1, p. 330) on the authority of Ibn 'Abbās who related a *hadīth* he remembered from the 10 virtues of 'Ali, (V. 4, p. 107) on the authority of Wāthila bin al-Asqa', (V. 6, p. 292) on the authorities of Umm Salama and Shahr bin Hūshib.

An-Nisā'i narrated it on p. 4 on the authority of Sa'd bin Abi Waqqās. It is also narrated in *Tarikh al-Baghdad* (V. 10, p. 278) on the authority of Abu Sa'id al-Khudri. At-Tabari [narrated it in *at-Tarikh*] (V. 22, p. 6) on the authority of Abu al-Hamrā and (V. 36, p. 5) on the authority of Abu Sa'id.

It was also narrated in *Riyađ an-Nađara* (V. 2, p.188), in Ibn 'Abdul-Barr's *Al-Isti'ab* (V. 2, p.

598) on the authority of Abu al-Hamrā, by Abu Dawud at-Tayālisi (V. 8, p. 274) on the authority of Anas, in *Kanz al-Ummāl* (V. 7, p. 92) on the authority of Wāthila bin al-Asqa', in *Usd al-Ghāba* (V. 2, p. 20) on the authority Wāthila bin al-Asqa' and (V. 3, p. 413). It is also narrated by at-Tahāwi in *Mishkil al-Athār* (V. 1, p. 332) on the authorities of Umm Salama and Sa'd bin Abi Waqqās, (pp. 333 and 336) on the authority of Umm Salama, and (p. 338) on the authority of Abu al-Hamrā.

It is also narrated by al-Haythami in his *Majmu'* (V. 9, p.169) on the authorities of Abu Sa'id and Abu Barza, (p. 121) on the authority of Abu al-Hamrā, (p. 146) on the authority of Abu Tufayl, (p. 172) on the authority of Abu Jamīla, (p. 206) on the authority of 'Umar bin al-Khattab, and (p. 207) on the authority of Ibn 'Abbās.

Hadīth of the Pond (*al-Ghadīr*)

To conclude our words on this matter, we relate the *Hadīth* of the Pond, *Hadīth* of Position, and *Hadīth* of Love:

Regarding the *Hadīth* of the Pond: It was that which proclaimed the Imamate of 'Ali bin Abi Tālib, upon him be peace, as well as the *Hadīth* of Position and others. When the verse {O Messenger, convey what has been revealed to you…} (Q. 5:67) was revealed, he, peace and blessings be upon him and his progeny, never hesitated to take one step before delivering it. This occurred during the final pilgrimage (*Hajj al-Widā'*) where [the Muslims] gathered at the juncture between Mecca and Medina. Then the call for prayer was made and the people came together. He gave a lengthy lecture and then cut it short to ask: ((Do I not have more authority over you than you have over yourselves?)) They all replied, "O Allah, indeed!" He said: ((Then, whomever I have authority over, 'Ali has authority over. O Allah, help those that help him and oppose those that oppose him! Assist those that assist him, and abandon those that abandon him!))

It is narrated with different wording, but in line with the statement above that indicates Guardianship (*al-Wilāyat*). There is consensus among the People of the House of the Prophet, peace and blessings be upon him and his progeny, regarding its authenticity. It is also narrated by other scholars of the community (*al-ummah*).

Muhammad bin al-Jarīr at-Tabari narrated it with 75 different chains in his book entitled *Kitāb al-Wilāyat*. Muhammad bin 'Uqda narrated it with 105 chains. Al-Hussein bin al-Qāsim narrated it *Shahr al-Ghāliyat* on the authority of 38 companions, all of which are from chains including the People of the House, upon him be peace. Muhammad bin Ibrāhīm al-Wazīr said: "The incident of the Pond was narrated in 153 chains." Adh-Dhahabi said:

> I am amazed at a narration with so many chains! As-Suyūti includes it amongst the mass-transmitted (*al-mutawātir*) *hadīth*s.

Al-Ghazzāli said:

> There is consensus from the majority concerning the sermon in the *Hadīth* of the Pond.
> Ibn Hajar even admits in *Sawā'iqa* that it has been narrated by 30 companions.

Al-Maqbili said: "It is amongst those things that are so well-known that if it is not, then what in the world is known?"

It is narrated that the revelation of the verse, {O Messenger, convey what has been revealed to you…} (Q. 5:67) commanded the Messenger of Allah, peace and blessings be upon him and his progeny, to convey the guardianship of *Amīr al-Muminīn* [i.e. 'Ali] at the pond of Khumm (*al-Khumm al-Ghadīr*).

Among those [that narrated this] include: Imam Zayd bin ‘Ali, his brother—al-Bāqir, as-Šadiq, ‘Ali bin Musa ar-Riža, al-Qāsim bin Ibrāhīm, al-Hādi, al-Murshid Billah, Abul Fath ad-Daylami, al-Mutawikkil ala Allah Ahmed bin Sulayman, al-Mansur Billah ‘Abdullah bin Hamza, al-Hassan bin Badr ad-Dīn, Abu al-Hussein Ahmed bin Musa at-Tabari, Muhammad bin Sulayman al-Kufi, al-Hākim al-Jushmi in his *Tanbīh al-Ghāfilīn,* al-Hākim al-Hasakāni, al-Wāhidi, ath-Tha’labi, al-Batrīq in his *‘Umdat*, at-Tusi in his *Tafsīr*, ar-Rāzi in *Mafātīh Ghayb,* and others.

There are some that narrated the address with the wording ((Then, whomever I have authority over, ‘Ali has authority over. O Allah, help those that help him and oppose those that oppose him!)). Some of them include the specialists of the community: Ahmed bin Hanbal, Sa’id bin Mansur on the authority of ‘Ali, upon him be peace, Zayd bin Arqam, 30 companions, Abu Ayyub while gathering the companions, al-Hākim in *Mustadrak* on the authority of ‘Ali, upon him be peace, and Talha, Abu Nu’aym on the authority of Sa’d bin Abi Waqqās, al-Khatīb on the authority of Anas, and at-Tabarāni on the authority of Umar bin Marah and Zayd bin Arqam—who adds ((…Assist those that assist him, and abandon those that abandon him!)) This conforms to the wording of these narrations. Their evil will be halted. This is narrated in the *Lawama’ al-Anwār.*

In *Kitāb Faža’il al-Khamsa*, it says:

> [It is narrated in] *Sahīh at-Tirmidhi* (V. 2; p. 298) on the authority of Zayd bin Arqam, ‘Ali bin Sultan in his *Marqāt* (V. 5, p. 568) on the authority of at-Tirmidhi, an-Nisā’i, and ad-Điya on the authority of Zayd.

An-Nisā’i narrated it in his *Khasā`is* (p.25) on the authority of Sa’d, Ibn Māja in his *Sahīh* (p. 12) on the authorities of al-Barā bin Āzib and Sa’d bin Abi Waqqās, Ibn Hanbal in his *Musnad* (V. 4, p. 281) on the authority al-Barā, *Kanz al-Ummāl* (V. 1, p.48) and (V. 6, p.397) as related by Ibn Abi Shayba, at-Tabari in *Riyāđ* (V. 2, p. 169) as related by as-Simān, al-Hākim in his *Mustadrak* (V. 3, p. 109) on the authority of Zayd bin Arqam and (p. 533) on the authority of Zayd Batriq, and at-Tabarāni in *Kabir* on the authority of Zayd.

Al-Hākim related it in his *Mustadrak* (V. 3, p. 116) on the authority of Sa’d bin Mālik, (p. 371) on the authority of Rifā’i bin Ilyās ad-Đabi on the authority of his father on the authority of his grandfather, and (p. 110) related by Burayda. [Al-Hakim] says: “These are authentic according to the conditions of [al-Bukhari and Muslim].” Ahmed narrated the *hadīth* of Burayda (V. 5, p. 347). Al-Muttaqi [al-Hindi] in *Kanz al-Ummāl* (V. 6, p. 154) related that it is narrated by Ahmed bin Hanbal, Ibn Hibban, Samawiyya, al-Hākim, and Sa’id bin Mansur on the authorities of Ibn Abbas and Burayda. An-Nisā’i narrated it in his *Khasā`is* (pp. 8 and 22) and Ibn Hajar mentioned it in his *Sawā’iqa* (p. 26). Afterwards, he [i.e. Ibn Hajar] says: “Adh-Dhahabi authenticated it.”

‘Ali bin Sultan related in his *Marqāt* (V. 5, p. 568) that adh-Dhahabi narrated it on the authority of Burayda and authenticated it. Al-Muttaqi al-Hindi in *Kanz al-Ummāl* (V. 6, p. 152) says that it is related by Ahmed [bin Hanbal] on the authority of Burayda; an-Nisā’i on the authority of al-Barā; and an-Nisā’i, at-Tirmidhi, and ad-Điya on the authority of Zayd bin Arqam. This is also mentioned by al-Munāwi in *Fayđ al-Qadīr* (V.6, p. 218).

Al-Muhib at-Tabari narrated this in *Riyāđ* (V. 2, p. 172) on the authority of Burayda. [At-Tabari] said: “Abu Hātim related this. Ahmed also related this in his *Musnad* (V. 1, p.152) on the authority of ‘Ali, upon him be peace.” [At-Tabari] also narrated this in *Riyāđ* (V. 2, p. 203) and *Dakhā`ir* (p. 86) and said:

"Ahmed related it, as well as Abul-Qasim ad-Damishqi in *al-Mawāfaqāt*." Al-Haythami mentioned this in his *Majmu'* (V. 9, p.107) and said: "Ahmed related it and his narrators are all reliable. He narrated it in his *Musnad* (V. 1, p. 330) on the authority of Ibn 'Abbās." He also mentioned it in his *Majmu'* (V. 9, p.119) and said: "Ahmed related it, as well as at-Tabarāni in *al-Kabīr* and *al-Awsat* in brief."

'Ali's Adjuration (*munāshada*) in the Courtyard (*ar-Rahba*)

In *Kitāb Faža'il al-Khamsa*, it says:

> Ahmed bin Hanbal narrated it with the chain of authority to 'Abdur-Rahman bin Abi Layla who said that 'Ali, upon him be peace, adjured to the people in the courtyard [of the mosque in Kufa] to swear by saying: (I adjure you by Allah! Whoever heard the Messenger of Allah, peace and blessings be upon him and his progeny, say on the day of *Ghadīr Khumm*: ((Whomever I have authority over, 'Ali has authority over)), stand and bear witness!) 'Abdur-Rahman said that 12 companions from Badr stood up and he saw everyone. They all replied that they heard the Messenger of Allah, peace and blessings be upon him and his progeny, say on the day of *Ghadīr Khumm*: ((Do I not have more authority over you than you have over yourselves and my wives are your mothers?)) They all replied, "O Messenger of Allah, indeed!" He said: ((Then, whomever I have authority over, 'Ali has authority over. O Allah, help those that help him and oppose those that oppose him!))

Ahmed narrated in his *Musnad* (V. 5, p. 366) on the authority of Sa'id bin Wahab who said: "'Ali, upon him be peace, adjured 5 or 6 companions of the Messenger of Allah, peace and blessings be upon him and his progeny, to stand and bear witness. They all stood and bore witness that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Whomever I have authority over, 'Ali has authority over)). He also narrated 'Ali's adjuration in the courtyard (V. 1, p. 84) on the authority of Zadhān bin Umar that 12-13 companions of Badr stood up, (p.88) on the authority of Ziyād bin Abi Ziyād that 12 companions of Badr stood up, (p.118) on the authorities of Sa'id bin Wahab and Zayd bin Yathi'. He narrated that six companions stood up and bore witness. He also narrated 'Ali's adjuration in the courtyard (p. 119) on the authority of 'Abdur-Rahman bin Abi Layla that 12 companions of Badr stood up. [Ahmed also narrated in] (V. 5, p. 307) on the authority of Zayd bin Arqam that when 'Ali adjured, 16 men stood up and testified. In (V. 4, p. 270) it is narrated on the authority of Abu Tufayl that 30 people stood up to testify. Abu Nu'aym said: "Many people stood up and testified." In (V. 5, p. 419) it is narrated on the authority of Riyā bin al-Hārith who said: "A group came to 'Ali in the courtyard and said: 'We heard the Messenger of Allah, peace and blessings be upon him and his progeny, say…'" This is also narrated on (p. 350) on the authority of Burayda.

Al-Fakhr ar-Razi narrated in his Qur'anic exegesis of the verse: {O Messenger, convey what has been revealed to you…} (Q. 5:67) that Abu Nu'aym in his *Al-Hilaya* (V. 5, p. 26) related 'Umaira bin Sa'd recounting the adjuration of 'Ali. "Eleven companions stood up and testified on the pulpit (*al-minbar*)." Also, there's a narration of 'Umar bin 'Abdul-Azīz who said: "I heard several people say that they heard the Messenger of Allah, peace and blessings be upon him and his progeny, relate that *hadīth*."

It is narrated by al-Khatīb al-Baghdādi in *Tarikh* (V. 7, p. 377) on the authority of Anas, (V. 8, p. 290) on the authority of Abu Hurayra, and (V. 12, p. 343) on the authority of Ibn 'Abbās.

An-Nisā'i narrated it in his *Khasā`is* (p. 21) on the authority of Zayd bin Arqam, (p. 22) on the authorities of Sa'd and 'Amr bin Sa'd (who related that six companions stood up and testified in the courtyard of 'Ali), (p. 23) on the authority of Zayd bin Yathi' who related 'Ali's adjuration on the pulpit of Kufa and six people stood up to testify, (p. 25) on the authority of Sa'd in two chains of authority, and (p. 26) on the authority of 'Amr bin Sa'd who said that the people stood up and testified.

Al-Muhib at-Tabari narrated this in *Riyāđ* (V. 2, p.169) on the authorities of Abu Ayyub al-Ansari and Umar. Ibn Hajar narrated in *Sawā'iqa* (p. 25) and says: "According to at-Tabarāni and others, the chain of authorities of the sermon of *Ghadīr* is authentic (*sahīh*)."

Al-Muttaqi al-Hindi narrated it in *Kanz al-Ummāl* (V. 1, p. 48) and includes different narrations. He also narrated it in (V. 6, p. 153); on (p. 154) with 3 different narrations; (p. 390) on the authority of Zayd bin Arqam and Điha on the authority of Zayd; (p. 397) on the authorities of 'Abdur-Rahman bin Abi Layla and 'Ali, upon him be peace; (p. 398) on the authorities of Jābir bin Samura and Jābir bin 'Abdullah; (p. 399) on the authorities of Jarīr al-Bajli and 'Ali, upon him be peace; (p. 403) on the authorities of 'Amr bin Sa'd (who witnessed 18 people standing up and testifying at the courtyard), Zayd bin Arqam (who witnessed 12 people standing up and testifying to the adjuration of 'Ali, upon him be peace,), Sa'id bin Wahab, Zayd bin Yathi' (who witnessed 13 people standing up and testifying to the adjuration of 'Ali, upon him be peace,); (p. 405) on the authority of Sa'd (who narrated the *Hadīth*s of the Flag (*ar-Rāyat*), Position (*al-Manzila*), and the Pond); and (p. 406) on the authority of 'Ali, upon him be peace.

Ibn Hajar narrated it in his *Al-Isāba* (V.1, p. 319) on the authority of Zar bin Habaysh (who witnessed 12 people standing up and testifying to the adjuration of 'Ali, upon him be peace,); (V. 2, p. 57) on the authority of Haba bin Jawayn; (V. 3, p. 29) reports that ten people stood up in the courtyard of Kufa and testified to the adjuration of 'Ali, upon him be peace; (V. 4, p. 16) reports that 17 people stood up in the courtyard of Kufa and testified to the adjuration of 'Ali, upon him be peace, among them including 'Amr bin Layla al-Ghaffāri; (p. 143) on the authority of Ja'far bin Muhammad on the authority of his father; (p. 169) on the authority of al-Asbagh bin Nabāta who reports that 10 people stood up in the courtyard of Kufa and testified to the adjuration of 'Ali, upon him be peace; (p. 182) on the authority of Abu Ishāq who said: "I could not count the number of those who stood up and testified to the adjuration of 'Ali, upon him be peace, "; and (V. 7, p. 156) on the authority of Abu Tufayl who reports 17 people standing up and testifying to the adjuration of 'Ali, upon him be peace.

Ibn al-Athīr narrated it in *Usd al-Ghāba* (V. 1, p. 308) on the authority of Junada' bin 'Amru bin Mazān; (V. 2, p. 307) on the authority of al-Asbagh bin Nabāta who said: "'Ali, upon him be peace, adjured us in the courtyard regarding the testimony of those who heard the Prophet, peace and blessings be upon him and his progeny, said what he said on the day of *Ghadīr Khumm*. Ten men stood up. Among them were: Abu Ayyub al-Ansāri, Abu 'Amr bin Muhsin, Abu Zaynab, Sahl bin Hanīf, Khuzaymah bin Thābit, 'Abdullah bin Thābit al-Ansāri, Habashi bin Junāda as-Salūli, Ubayd bin 'Āzib al-Ansāri, Nu'mān bin 'Ajlān al-Ansāri, Thābit bin Wadi'ah al-Ansāri, Abu Fađalah al-Ansāri, and 'Abdur-Rahman bin 'Abdu Rabb. All of them said: "We testify that we heard the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Verily Allah, the Powerful and Majestic is my Guardian (*Wali*). I am the guardian (*wali*) of the believers. Then, whomever I have authority over, 'Ali has authority over. O Allah, help those that help him and oppose those that oppose him! Assist those that assist him, and abandon those that abandon him!))"

Abu Qutayba narrated it in his *Imama wa Siyāsa* (p. 93). At-Tahāwi narrated it in *Mishkil Athār* (V. 2, p. 307) on the authority of Ali, upon him be peace. Al-Munāwi narrated it in *Fayđ al-Qadīr* (V.6, p. 218) in a commentary.

Al-Haythami narrated it in his *Majmu' az-Zawā`id* (V. 7, p.17) on the authority of 'Ammār bin Yāsir and (V. 9, p. 105) on the authorities of Zayd bin Arqam and Abu Hurayra. [Al-Haythami] says: "It is narrated by Abu Ya'la, al-Bazzār, and at-Tabarāni in his *al-Awsat*." It is also narrated on (p. 106) on the authority of Mālik bin al-Huwairith, (p. 107) on the authority of Humayd bin Amārah on the authority of his father, and (p. 108) on the authorities of Ibn 'Abbās and Abu Sa'id.

Hadīth of Position (*al-Manzila*)

Regarding the *Hadīth* of Position, it is the statement of [the Prophet]: (('Ali is to me like Aaron was to Moses, except that there will be no prophet after me)). This is narrated by Imam al-Hādi, upon him be peace. Imam Zayd bin 'Ali, upon him be peace, narrated: ((Regarding the approval of you, you are to me like Aaron was to Moses, except that there will be no prophet after me)). Our shaykh (may Allah bless him and benefit us with his knowledge) said that these two accounts are similar narrations, and the Family of Muhammad, prayers be upon them, before the two Imams, after them, and between them are unanimous in that it was a proof.

Regarding the other differences, Imam al-Hujjah Mansur Billah, 'Abdullah bin Hamza, upon him be peace, says in *Al-Kitabul Mashhūra* that there are 40 different chains of authority in the narrations of the Shiites and People of the House. Al-Hākim said: "This *hadīth* is mass-transmitted (*mutawātir*) in that our shaykh, Abu Hāzim al-Hāfiž said: 'This has come to us through 5000 chains of authority.'"

In *Kitāb Faža'il al-Khamsa*, it says:

> "Al-Bukhari related it in his *Sahīh* in the book on the beginning of creation on the authority of Ibrāhīm bin Sa'd bin Abi Waqqās—his father; Muslim in the chapter on the virtues of Ali, upon him be peace; Ibn Māja in his *Sahīh* (p. 20); Ahmed bin Hanbal in his *Musnad* (V. 1, p. 174); Abu Dawud at-Tayālisi in his *Musnad* (V. 1, pp.28-29; 182); Abu Nu'aym in his *Al-Hilaya* (V. 7, p. 194 -196); and An-Nisā'i in his *Khasā`is* with two channels of transmission (pp. 15-16). Al-Bukhari and Muslim (in the chapter on the virtues of Ali) also narrated it on the authorities of Mus'ab bin Sa'd and his father in the chapter on the Battle of Tabuk. At-Tahāwi narrated it in *Mishkil Athār* (V. 2, p. 309); al-Khatīb in *Tarikh* (V. 11, p. 432) with two channels of transmission; and at-Tirmidhi in his *Sahīh* (V.2, p. 301). [Ibn Hajar] Al-Asqalāni narrated it in *Fath al-Bāri* (V. 8, p.76). He says: 'It is narrated on the authorities of the Prophet, peace and blessings be upon him and his progeny; Sa'd which is different from the *hadīth* on the authority of 'Umar; Ali, upon him be peace, himself; Abu Hurayra; Ibn Abbās; Jābir bin 'Abdullah; Al-Barā; Zayd bin Arqam; Abu Sa'id; Anas; Jābir bin Samura; Habashi bin Junāda; Mu'awiya; Asma bint 'Umais; and others.' He also said: Ibn 'Asākir gathered all of the channels of authorities regarding the interpretation of Ali.'"

Abu Nu'aym narrated it in his *Al-Hilaya* (V. 7, p. 195 -196) with five channels or transmission; al-Hākim narrated it in his *Mustadrak* (V. 2, p.337) on the authority of al-Hassan bin Sa'd, the freed slave (*mawla*) of Ali, upon him be peace. [Al-Hakim] said: "The chain (*isnād*) is authentic."

As-Suyūti mentioned it in his Qur'ānic exegesis of {It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood…} (Q. 9:120). He said: "Ibn Mardawayh related it on the authority of Ali, upon him be peace." [He also mentioned it in the exegesis of] {They prefer to be with (the women), who remain behind…} (Q. 9:87) and said: "Ibn Mardawayh related it on the authority of Sa'd."

Ahmed narrated it (V. 1, p. 170) on the authority of A'isha bint Sa'd on the authority of her father, (p. 173, 175, 177, and 184) on the authority of Sa'd bin Mālik, and (p. 230) on the authority of Ibn Abbās. Al-Muhib at-Tabari narrated this in *Riyāđ* (V. 2, p.203). Al-Haythami narrated it in his *Majmu' az-Zawā`id* (V. 9, p.119). He said: "Ahmed narrated it, as well as at-Tabarani in his *al-Awsat* and *al-Kabīr*…"

<u>*Hadīth* of Love (*al-Hubb*)</u>

Regarding the narrations that prove the obligation of loving 'Ali, that love of him is faith, and that hatred of him is hypocrisy, there are different narrations by the People of the House, upon him be peace. This includes what is related by 'Abdullah bin Ahmed bin Hanbal in his *Ziyāda* on the authority of Umm Salama that [the Prophet], peace and blessings be upon him and his progeny, said: ((A believer will not hate you and a hypocrite will not love you)). Ibn Abi Shayba related on the authority of Umm Salama that he, peace and blessings be upon him and his progeny, also said: ((A believer will not hate 'Ali and a hypocrite will not love him)). At-Tabarāni related on the authority of Umm Salama that he, peace and blessings be upon him and his progeny, said: ((None but a believer will love you and none but a hypocrite will hate you)). At-Tirmidhi, an-Nisā'i, and Ibn Māja relate on the authority of 'Ali, upon him be peace, that he, peace and blessings be upon him and his progeny, said to 'Ali: ((None but a believer will love you and none but a hypocrite will hate you)). Muslim related on the authority of Umm Salama, may Allah be pleased with her, that he, peace and blessings be upon him and his progeny, said: ((A believer will not hate 'Ali and a hypocrite will not love him)). Al-Khatīb related in his *Tarīkh* on the authority of Anas that he, peace and blessings be upon him and his progeny, said: ((The outward sign of a believer is the love for 'Ali bin Abi Tālib)). Al-Hākim related in his *Mustadrak* on the authority of Salmān that he, peace and blessings be upon him and his progeny, said: ((Whoever loves 'Ali, loves me. Whoever hates 'Ali, hates me)).

At-Tabarāni related on the authority of Jarir that he, peace and blessings be upon him and his progeny, said:

> ((Whoever has Allah and His Messenger as their guardians, this one (i.e. 'Ali) is their guardian. O Allah, help those that help him and oppose those that oppose him! O Allah, love those that love him and hate those that hate him…))

At-Tabarāni and Ibn 'Asākir on the authority of Abu Ubaidah bin Muhammad bin Ammār bin Yāsir—his father—his grandfather, that he, peace and blessings be upon him and his progeny, said:

> ((I ask the one who accepts my message and believes in me to be a follower of 'Ali bin Abi Tālib, hence the one who follows him follows me and the one who follows me follows Allah. The one who loves him loves me and the one who loves me loves Allah. The one who hates him hates me and the one who hates me hates Allah, the Powerful, Majestic)).

At-Tabarāni related on the authority of Ibn 'Umar that he, peace and blessings be upon him and his progeny, said:

> ((O 'Ali, I am pleased with you as my brother and vizier regarding the religion, the one

> fulfils my contracts and meets my obligations. Therefore, whoever loves you in life for my sake, we will love him. Whoever loves you in life for your sake after me, Allah will seal faith and belief [in their hearts]. Whoever loves you after me and not falter, Allah will seal faith and belief [in their hearts] and he will be safe on the Day of Fear. Whoever dies while hating you, O Ali, will die as if during the days of pre-Islamic ignorance (*Jahiliyya*), and Allah will invalidate his actions in Islam)).

Ad-Daraqutni related in his *Al-Ifrād*, as well as al-Hākim in *Al-Mustadrak*, and al-Khatīb in his *At-Tarīkh* on the authority of ‘Ali, upon him be peace, that [the Messenger], peace and blessings be upon him and his progeny, said to him:

> ((The community (*al-ummah*) will betray you after me. You will live upon my path and fight for my *sunnah*. Whoever loves you, loves me. Whoever hates you, hates me. Verily, this (i.e. his beard) will be dyed with blood from this (i.e. his head))).

Al-Khatīb related in *al-Mutafiq* and *al-Muftariq* on the authority of Muhammad bin Ali that he, peace and blessings be upon him and his progeny, said:

> ((Allah does not firmly establish the love of ‘Ali in the heart of a believer except that Allah will establish them to speedily progress on the Bridge (*As-Sirāt*) on the Day of Judgment)).

At-Tabarāni related on the authority of Salmān that he, peace and blessings be upon him and his progeny, said: ((The one that loves you, loves me. The one that hates you, hates me)). At-Tabarāni related on the authority of Muhammad bin ‘Abdullah bin Abi Rāfi’—his father—his grandfather and many others that he, peace and blessings be upon him and his progeny, said:

> ((Whoever loves ‘Ali only loves me. Whoever loves me only love Allah. Whoever hates him only hates me. Whoever hates me only hates Allah)).

All of the above are related by Ahmed bin al-Qāsim in his *Sharh al-Ghāya*.

Conclusion:

This is just one drop from a downpour and one level (*majja*) of a fathomless sea concerning what is narrated about the People of the House, upon him be peace! If we just take what is narrated about them from the verses of the Qur’ān and the Prophetic *hadīth*s, and investigate the chains of transmission (*asānīd*) to see who narrated them, this will lead to a great proof. Even if it is confined to what we have just narrated, a sound heart and intellectual path will achieve knowledge of the way that leads to the place of reward and avert one from the punishment of Hell.

The most amazing thing is that the community divided, and every sect belongs to an imam that they unquestionably adhere to from the imams of the generality, like ash-Shā’fi, Abu Hanīfa (may Allah have mercy on both of them), and others. [They do this] without preferring the Qur’ān, Prophetic *hadīth*s, and intellectual proofs that they use as proofs and that they unquestionably adhere to.

Regarding the People of the Messenger’s House, peace and blessings be upon him and his progeny, they did not refer to them regarding the verses of the Qur’ān; the collected, mass-transmitted, Prophetic *hadīth*s that are authenticated; and the intellectual evidences and witnessed that the truth was with them. This shows that it is obligatory to follow them, but that does not make one superior like the superiority of the one that goes to one of their scholars that takes from their narrations and recorded

traditions. However, some evil people persisted in defaming their scholars and the scholars from their Shiites, like how they defamed Imam Ja'far as-Šadiq, upon him be peace, Abu Khālid al-Wāsita, al-Hussein bin 'Abdullah bin Đamirah, and others (May Allah have mercy on them). They have persisted in that and have made the name "Shiites" something to be defamed. They have also defamed those that have promoted Allah and His Messenger and have promoted those that have defamed Allah and His Messenger. They have defamed those that loved 'Ali while the Prophet, peace and blessings be upon him and his progeny, said: ((The love of him is faith)).

They have promoted those that hated him [i.e. 'Ali] while the Prophet, peace and blessings be upon him and his progeny, said: ((The hatred of him is hypocrisy)). [They have also promoted] those that made war against him and sought his blood while the Prophet, peace and blessings be upon him and his progeny, said ((The one that makes war against you [O 'Ali], makes war against me)). These same ones killed al-Hussein bin 'Ali, the master of the youths of Paradise; Ammār bin Yāsir, the one about whom the Prophet, peace and blessings be upon him and his progeny, said: ((The disobedient rebels will kill you. You will be in Paradise, and they will be in Hellfire)); Hujr bin 'Adi; al-Hāshim bin 'Utbah bin Abi Waqqās; and others from the Emigrants, Helpers, and Followers.

'Ali bin Abi Tālib, upon him be peace, was cursed, and it was made a *sunnah* to curse him in every Friday sermon in all Muslim mosques. This cursing took place on 80,000 pulpits and it was promoted as a *sunnah*. They were called "*Ahlul Sunnah*" and it lasted approximately 40 years until the time of 'Umar bin 'Abdul 'Azīz (May Allah be pleased with him) who stopped it [i.e. the cursing].

The ones that are ignorant of history are deceived to believe that "*Ahlul Sunnah*" refers to the *sunnah* of the Messenger of Allah, peace and blessings be upon him and his progeny. It was actually the *sunnah* of Mu'āwiyah (May Allah curse him and his followers). With this understanding, they ask for the pleasure [of Allah] on him, and oppose the cursing or verbally abusing of him. But Allah says: {If someone kills a believer intentionally, his reward is Hell, to remain forever. The wrath and curse of Allah are upon him, and a dreadful punishment is prepared for him.} (Q. 4:93). The Exalted also says: {Those who persecute the believing men and women and not repent, will have the Penalty of Hell: They will have the Penalty of the Burning Fire} (Q. 85:10). Allah curses this person in the first verse. One cannot take a person as a helper while Hell is made obligatory for him by these two verses.

They say that we should be silent regarding the defamation that the Companions had between each other and we should only speak well of them. They say:

> The truth concerning the controversy (*fitna*) between the Companions maintains
> That the correct position is that all of them executed independent judgment.
> The victory that Abu *as-Sibtain* [i.e. 'Ali] achieved was while he was in the right
> Whoever says the contrary to what we have just said is proven wrong.

But Allah is not silent. The Exalted says: {If Allah had willed, previous generations would not have fought among each other, after clear [signs] had come to them, but they [chose] to fight, some believing and others rejecting} (Q. 2:253), {If he [i.e. Muhammad] were to die or be killed, will you then turn back on your heels?} (Q. 3:144), {Among you are those that desire this world and among you are those that desire the hereafter} (Q. 3:152), {And there are those who are around you amongst the Bedouins that are hypocrites as well as some of the people of Medina that are steeped in hypocrisy} (Q. 9:101), {It is not your desires or those of the people of the Book [that will prevail]. The one that does evil shall be

recompensed for it. He will not find a helper in Allah and no one to bring him relief} (Q. 4:123). These [verses] refer to them. Consequently, these addresses are all in the present tense. The people of Medina are specifically designated. Whenever the Qur'ān mentioned a threat, promise, or other things with the article of direct address, then it addresses those that are actually present. For example, {Whoever deliberately kills a believer…} (Q. 4:93). [This] is like a command and afterwards, a ruling.

The Prophet, peace and blessings be upon him and his progeny, is not silent. Consequently, he said concerning 'Ali, Fātima, al-Hassan, and al-Hussein: ((I am at war with whomever you are at war with and I am at peace with whoever you are at peace with)). Some narrations read: ((…war with you…peace with you…)). This is related by at-Tirmidhi (V. 2, p. 219), Ibn Māja (p. 14), al-Hākim (V. 3, p. 149), Ibn al-Athīr in his *Usd al-Ghāba* (V. 5, p. 523), and in the *Dhakhā`ir al-A'qba* it says: "Abu Hātim related this." It is also related by Ibn Hanbal (V. 2, p. 442). Al-Muttaqi al-Hindi narrated it in *Kanz al-Ummāl* (V. 7; p. 102) on the authority of Ibn Abi Shayba, as well as at-Tirmidhi, Ibn Māja, Ibn Hanbal, at-Tabarāni, al-Hākim, and ađ-Điya. As-Suyūti says in his exegesis of the Verse of Purification that Ibn Mardawayh stated that his, peace and blessings be upon him and his progeny, statement began with ((My Companions, my Companions…)). In *As-Sawā'iqa* (p. 143) it says: ((Whoever verbally abuses (*sabb*) the People of my House has apostatized from Allah and Islam)). Five or six *hadīth*s mention ((…curses (*la'natuhum*) them…)). The Prophet answers this by saying: ((Allah has sanctified the *mustahal* of my descendants)). Adh-Dhahabi authenticates this report in his *al-Mizān* (V. 2, p. 119) on the authority of Ā'isha. Al-Muttaqi al-Hindi said in *Kanz al-Ummāl* (V. 8; p. 191) that ad-Daraqutni and al-Khatīb relate it on the authority of 'Ali, upon him be peace, and (p. 192) at-Tabarāni related it on the authority of 'Umar bin Shu'ayb. Ibn al-Athīr related it on the authority of 'Umar bin Shu'ayb in his *Usd al-Ghāba* (V. 4, p. 107). In some of the narrations it mentioned six curses of Allah on them, and in others it mentioned seven curses of Allah on them.

He, peace and blessings be upon him and his progeny, said: ((The love of him is faith. The hatred of him is hypocrisy)) and ((The one who loves you, loves me and the one who loves me, loves Allah. The one who hates you hates me)) as we mentioned in the beginning.

The Exalted says: {You will not find anyone who believes in Allah and the Last Day, loving those who oppose Allah and His Messenger} (Q. 58:22) and {The one amongst you that turns to them is one of them} (Q. 5:51). Consequently, what is your opinion of the one who aligns himself to those who bitterly opposed and hated 'Ali and the People of the House of Allah's Messenger, peace and blessings be upon him and his progeny, as well as defamed those that loved them? Can one have love, honour, and respect for the one who hates the Messenger of Allah?

What crime did the People of the House commit other than faith in Allah and their kinship to the Messenger of Allah, peace and blessings be upon him and his progeny, while Allah says: {Say: I ask you for no reward but only affection toward the kin} (42:23) and {Verily Allah wills to remove from you sin, O People of the House, and purify you thoroughly} (33:33)?

Those from the community (*al-ummah*) deviated the most from them [i.e. the People of the House], adopted the name "*Ahlul Sunnah*", and was implanted by the Umayyads. There was sect that adopted the name "Shiites" that was implanted by the 'Abbāsids.

Regarding the *Ahlul Sunnah*, their understanding of 'Ali and the People of the House, upon him be peace, may be, in our explanation, from their caprices and opinions. Whoever wants a full and more

detailed explanation of the generality can refer to the first volume of *Lawama' al-Anwār* of Sayyid 'Allāma al-Hujjah, Majiddīn bin Muhammad bin Mansur al-Hassani, may Allah benefit us by his knowledge and support him.

Regarding the Shiites, they became the Imamites and then deviated from the People of the House other than the 12 which was clearly undeniable and made temporary marriage lawful (*yastahilūn*). However, it was narrated that it [i.e. temporary marriage] was abrogated and prohibited, that the condition of the guardian (*al-wali*) is that he be of the Husseini descendants [of the Prophet] (*sādāt*), and other things that we have previously mentioned without indifference. They did not make a compromise between their narrations and then halted and diminished them in religion. Consequently, the believers halted in regards to doubts. They failed to mention those other than the 12 in their books regarding the issuance of revenue. They failed to mention their narrations and their histories. They considered them insignificant because they mention them as rebels.

If they relied upon al-Bāqir, as-Šadiq, al-Riža, and al-Kādhim, upon him be peace, it will be a meeting place, because there is no narration on their authority that is not in line with the teaching of their predecessors, upon him be peace—neither them nor any of the children of the Prophet, peace and blessings be upon him and his progeny.

Who they [i.e. the 12ers] rely upon, in reality, is Hishām bin al-Hakim, Hishām bin Sālim, Sāhib at-Tāq, at-Tabrisi, at-Tūsi, al-Kulayni, and al-Mufīd. Then they, in reality, had Noah's ark circulate around them. Whenever it circulated, the children of al-Hassan and al-Hussein stood in isolation.

The amazing thing is that the intelligent and sagacious among them, like Sayyid Muhsin al-Amīn; Sayyid 'Abdul-Hussein Sharifidīn; the author of *al-Ghadīr* that has also narrated the *Hadīth* of the Ark, *Hadīth* of the Two Weighty Things; has destroyed what was built. The reverse is concluded from their principles of its distortion while they say without clear proofs and evidences that there are 12.

According to them, the one who doesn't say that the Imamate is restricted to one of their nine Imams, that they [i.e. the Imams] are infallible and [divine] proofs, or differ with them [i.e. the 12ers] on the roots and branches of the religion, is a disbeliever. The People of the House, upon him be peace, do not say that, so they [i.e. People of the House] are disbelievers according to them [i.e. the 12ers]. Imam Ja'far as-Šadiq has invalidated them, yet they falsify many of his narrations and talk idly about him, upon him be peace. It is similar to the fact that when their Imams wanted to know what transpired in the lands, they abrogated them, differed, and updated [their views].

Observe what is in al-Kulayni's book concerning research into the branches [of the religion] and be amazed! One could find their prejudices regarding the rest of the nine descendants of al-Hussein in it, as well as in the *Kitab al-Ihtijāj* of at-Tabrisi and other texts. This is an 'Abbāsid implant.

{This is a message for humankind to take heed} (Q. 14:52), {And who does more wrong than one to whom the verses of his Lord are recited and then turns away from it? Verily We will demand retribution from the transgressors} (Q. 32:22), {"But whosoever turns away from My message, verily for him is a narrow life, and We will raise him up blind on the Day of Judgment. [The person] will ask, "O Lord! Why did You raise me up blind, whereas I previously had sight?" The reply will be: "It is so because when Our messages came to you, you were completely oblivious to them. So, on this day, you will be confined to destruction"} (Q. 20:124-126). Surely Allah has spoken the truth!

Hopefully, you will be satisfied by this and in it is vision for those who can see, reflection for

those who reflect, and guidance for the guided. There is no strength or power except by Allah, the Exalted, the Great! May the prayers and peace be upon our master Muhammad and his pure progeny. Peace be upon the messengers. All Praise is due to Allah, the Lord of the worlds!

I have completed this text on Wednesday, the 18th of Dhul Qa'da, 1415 AH.